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Changing views of homosexuality

By Elizabeth Ogg



In the past few years, the issue of civil rights for homosexuals has been on the agenda in a number of areas. In 1982, Wisconsin became the first state to ban discrimination against homosexuals in jobs, public accommodations, housing, education, real estate practices, and credit and union practices. Several other states and cities have taken similar but more limited action. Other groups have voiced support: In 1984, for instance, the United States Conference of Mayors passed a resolution recommending legal protections for the rights of gays and lesbians; in 1983, the General Synod of the United Church of Christ accepted the view that homosexuality should not be a ground for refusing ordination into the church's ministry.

In the same period, AIDS (acquired immune deficiency syndrome) has been a serious health concern for homosexual and bisexual men in particular. Information and guidance are available from AIDS Information, U.S. Public Health Service, Room 721-H, HHH Building, 200 Independence Avenue, S.W., Washington, D.C. 20201; or call 1-800-342-AIDS or 1-800-447-AIDS.

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Changing views of homosexuality

By Elizabeth Ogg

Elizabeth Ogg is the author of many Public Affairs Pamphlets, including One-Parent Families, Preparing Tomorrow's Parents, A Death in the Family, and Partners in Coping: Groups for Self and Mutual Help. This pamphlet replaces an earlier one on homosexuality. . . . Illustrations are by Ned Butterfield.

IN SOME AREAS of the United States, it is still common practice for policemen to entrap and arrest homosexual men by posing as homosexuals themselves. But times are changing. In January 1978, a photograph in *The New York Times* showed a small group of police officers in New York City's Sixth Precinct House engaged in a "community dialogue" with five avowed male homosexuals. Sessions like these were being repeated once a week until all 203 officers in the precinct had participated. According to the precinct captain, those who had already attended had "become aware that they are dealing with people. But more important, these people have constitutional rights."

A month later a handsome volume, lavishly illustrated with photographs of women in varied walks of life, came out under the title *Our Right to Love: A Lesbian Resource Book*. Issued, not by some fledgling publisher, but by the durable firm of Prentice-Hall, it was obviously expected to sell widely.

About the same time, a documentary film, *Word Is Out*, presented interviews with 26 homosexual men and women, ranging in age from 20 to over 70. Seen in their own homes, they

talked frankly and often movingly about their diverse lives. Reviewers commented on the intelligence, power, and honesty of the film. "It is quite funny," said one, "and speaks not only to the homosexual but to all of us who have experienced the pain of being different: which is to say, all of us."

In April 1978 an avowed lesbian, Elaine Noble, announced that she would seek the Democratic nomination for United States Senator from Massachusetts. She had previously been elected to the Massachusetts State Legislature by voters who knew she was gay.

Probably none of these events could have happened 10 years earlier. They are among many signs of how far America has moved toward acceptance of gay people's right to pursue their own lifestyle without discrimination or harassment. According to a 1977 *Time Magazine* poll, 56 percent of Americans believe that the civil rights of homosexuals should be guaranteed.

a seesaw struggle

And yet, and yet . . . Any significant advance in a minority group's status seems almost inevitably to provoke a backlash. In Dade County, Florida, the singer Anita Bryant sparked a drive against homosexuals that led to the repeal, in June 1977, of the county's homosexual rights ordinance. Bumper stickers bearing the slogan "Kill a Queer for Christ" appeared on some Dade County cars, and churches in various parts of the country which had opened their doors to homosexual groups were vandalized. A young homosexual in San Francisco, a gardener in the city's employ, was stabbed to death by four youths shouting, "Faggot, faggot," according to witnesses. And in several cities moves to repeal existing homosexual rights measures got under way.

In some instances these measures had long been part of the local legal code without disturbing the peace. Now they were suddenly and heatedly challenged. For example, after four years of guaranteed civil rights, homosexuals in St. Paul, Minnesota, saw that guarantee swept away in 1978 in response to a Baptist preacher's strong condemnation of their lifestyle.

At the same time, however, measures to protect homosexual rights were being advocated in other municipalities. By the summer of 1978, some 40 cities and counties had such ordinances on their books, and others had them under consideration. To judge

the issues in this seesaw struggle for and against gay liberation, we need above all accurate information.

names and labels

Homosexuality means sexual attraction to persons of the same sex as oneself, whether male or female. The word comes from the Greek *homos*, meaning *same*. Female homosexuality is usually called *lesbianism*, after the island of Lesbos, where the Greek poet Sappho lived in the sixth century B.C. and addressed some of her most ardent lyrics to other women.

Gay was originally a code word with which homosexuals secretly identified themselves to one another. But since more and more homosexuals have become visible activists campaigning for their civil rights, they now openly call themselves gay, in preference to the use of a clinical-sounding label. Despite the loss of a handy synonym for *merry* and *lighthearted*, our language seems to have accepted the change, and heterosexuals as well as homosexuals now use the word *gay* in its new sense.

Terms such as homosexual or lesbian or gay are generally confined to *behavior*, as distinct from *feelings* of attraction, which may never be expressed. They refer to persons who are exclusively or primarily attracted to members of their own sex, and who enter into sexual and affectional relations with them.

Because many gay people still hide their sexual orientation, their actual numbers are not known, but they are certainly in the millions. The Institute for Sex Research, founded by the late Alfred Kinsey, estimates that, between puberty and old age, about 37 percent of all males engage in some homosexual activity, although most of them are basically heterosexual—attracted to the opposite sex. (The Greek word *heteros* means *other*.) Over half of the men still unmarried at the age of 35 have had homosexual experiences, and about 4 percent of all white males are exclusively homosexual throughout their lives, according to Institute studies. Estimates of the incidence of homosexual behavior among women run about half those for men.

Homosexuality and heterosexuality, then, are not always fixed drives but may be matters of degree. A sizable number of persons are reported to be *bisexual*—engaging in sexual activity with members of both sexes at some time in their adult lives.

FROM PAST TO PRESENT

Homosexuality has existed in a number of different societies. The majority of those that have been studied—from ancient Greece and Japan before the Meiji era to Southeast Asian and African cultures—have condoned homosexual behavior, at least for some segments of their populations, particularly royalty.

Other societies have treated homosexuality as morally debased and criminal. Surrounded by hostile tribes and diminished in numbers after the Babylonian captivity, the Jews placed the strictest taboo on male homosexuality. Their overriding concern was to rebuild the nation, to “be fruitful and multiply,” and they could not condone any sexual practices that bypassed that goal. The Judeo-Christian cultures of the Western world took over this taboo and maintained it for centuries.

In England from 1553 to 1861, anal intercourse (sodomy or buggery) was punishable by death, and many unfortunate men were, in fact, hanged for it. In 1861, the maximum penalty was changed to life imprisonment. But this easement of the law was offset by a clause casually inserted in 1885 after minimal Parliamentary debate. The new clause provided for the imprisonment of any male convicted of “acts of gross indecency” with another male, *in public or in private*. Those last words, with the vagueness of the term “gross indecency,” gave blackmailers a heyday. Homosexual men in England lived under this threat until 1967, when the clause was repealed.

legal hangovers—a threat to gay men

United States law, deriving as it does from the British, has been almost equally harsh toward male homosexuals. Although some 20 states have repealed all laws affecting sexual behavior by consenting adults in private, the rest still ban, as “crimes against nature,” most sexual acts other than face-to-face intercourse between husband and wife. If the long arm of the law could reach into the privacy of the bedroom, many husbands and wives could be found guilty of “crimes against nature.” But in practice the laws—usually lumped under “sodomy statutes”—have been used mainly to express society’s hostility toward male homosexuals.

However discreet their public behavior, gay men living under these laws can never be totally sure of their right to privacy.

This right was further threatened when, in March 1976, the United States Supreme Court, without hearing arguments, affirmed a lower court's decision that a state could prosecute and imprison people for homosexual activities, even between consenting adults *in private*. In so doing, the Court turned its back on its own rulings on the right to privacy, such as those dealing with contraceptive practices, abortion, and the personal possession of pornographic materials.

Although they are rarely enforced nowadays, except in cases of assault, public indecency, or the reported seduction of a minor, the very existence of the sodomy statutes provides a kind of justification for continued oppression of gay people—even though homosexual behavior doesn't always involve sodomy.

legal indifference to lesbians

In contrast to the men, gay women have rarely been prosecuted for their sexual behavior. Ancient religious laws ignored the very idea of “unnatural” acts between women. Although in theory the secular statutes prohibiting “crimes against nature” apply to female as well as male homosexuality, they have hardly ever been invoked against women. This may be because the idea of two women living together or embracing in public has generally been accepted in our society without comment or suspicion. Thus lesbianism, in a sense, remained invisible.

Various reasons have been put forward for society's general indifference to lesbians. For centuries, law and custom have been dictated by men, who perhaps out of masculine pride and feelings of superiority toward women could not acknowledge the existence of lesbianism. Moreover, since female homosexuality did not involve the spilling of the male seed tabooed by the Bible, or the “abominable sin” of sodomy, it could never evoke as much horrified condemnation.

For centuries, too, Western societies have rated maleness above femaleness. It is considered much worse for a man to act in what is perceived as a feminine way, thus showing “weakness,” than for a woman to adopt the traditional behavior of a man, which shows “strength.” Because society has assigned higher rewards to men than to women, a woman who chooses a “masculine” mode of life can be seen as quite understandably striving for a man's

social advantages. This accords with Simone de Beauvoir's view that a lesbian is refusing to play a role subservient to the male. Lesbians active in the women's liberation movement also proudly affirm this view.

CHOICE OR DESTINY?

The rhetoric of some lesbian feminists suggests that they freely choose their sexual lifestyle. Many heterosexuals, too, believe that homosexuality is a matter of choice. Those who, perhaps in their youth, experienced homosexual impulses that they quickly suppressed, may feel all gay people can and should do likewise.

Yet homosexuals speak, not of choosing, but of *discovering* their sexual orientation. Some do not even like to call it a preference, since the word implies a choice. They call it a state of being, of feelings they are powerless to change. All they can choose is what to do about those feelings.

The fact that some homosexuals discover their sexual orientation rather late in life lends credence to the notion that they have a choice. Yet, as the film mentioned earlier shows quite vividly,



such persons have tried desperately to live by society's rules—some even to the extent of marrying and having children. But after much frustration and pain, they realized that they were merely going through the motions required by heterosexual roles—that they were in fact living a lie. The idea that homosexuals can change their sexual pattern if they choose adds to the social pressure on them.

A few gay people *have* gone the other way and tried to change from homosexuality to heterosexuality. Seeking social acceptance, sometimes under heavy pressure from parents, they have undergone lengthy and expensive treatments that in some cases appear to have achieved that change. Whether the adaptation to a heterosexual lifestyle ever becomes truly spontaneous and fulfilling is open to question. To their own surprise, the Kinsey researchers uncovered not a single instance of a person who had been “cured” of homosexuality by therapy.

what are the origins of homosexuality?

If homosexuality is not a matter of choice, where and how does it originate? This is still an unanswered question. We simply don't know enough to pinpoint the causes with certainty. The pattern seems to be set in early childhood. Probably many factors enter in, and they may be different for different people.

Some gay persons claim that they were “born that way,” but so far no genetic basis for homosexuality has been uncovered. Nor are glandular factors a likely cause. Attempts to change homosexuality with sex hormones either increase sexual desire without altering its target or suppress it altogether. The presence or absence of certain hormones at critical stages of prenatal life does seem to determine later animal mating behavior, but it is not a proven factor in human sexual orientation.

the sickness theory

In the past, psychiatrists have argued that homosexuality is a neurotic disorder, and some still hold this view. They believe that homosexuality stems from disturbed family relationships—particularly, for males, the combination of a seductive or overcontrolling mother and an unloving, weak, or absent father. The psychoanalytic studies that seemed to bear out this theory were

not scientifically rigorous, and they failed to account for the many similarly disturbed families that don't produce any homosexuals, or for the well-adjusted families that do. Moreover, the studies appraised only small samples of homosexual men who had entered therapy, and who therefore did not represent homosexuals at large. "If the judgments of psychoanalysts about heterosexuals were based only on those they see as patients," one critic pointedly asked, "would they not have the same skewed impression of heterosexuals?"

Evelyn Hooker, who used psychological tests to compare the overall adjustment of groups of homosexual and heterosexual men living in Los Angeles, found no significant differences between them. Experts who studied the test results without being told which were responses from homosexuals and which from heterosexuals were unable to distinguish between them. Men with established homosexual patterns felt no particular guilt about their behavior, and were by and large as "normal" as heterosexuals in all other respects.

In the most comprehensive study yet conducted of homosexuals—a diverse group of nearly 1,000 men and women in the San Francisco Bay area—Alan P. Bell and Martin S. Weisberg, of the Institute for Sex Research, distinguished five types. Fourteen percent of the men and 38 percent of the women lived in *closed-couple* stable relationships much like stable marriages. *Open couples* (25 percent of the men, 24 percent of the women) also lived together but engaged in a good deal of outside sexual activity. The 21 percent of the men and the 14 percent of the women who were labeled *functionals* were zestful freewheelers, comparable to heterosexual "swinging singles." Another group of freewheelers, the *dysfunctionals* (18 percent of the men, 8 percent of the women) had doubts about their behavior, reported sexual problems, and were generally less well adjusted; they tended to be in therapy. Finally, there were the *asexuals* (23 percent of the men, 16 percent of the women), who tried to evade discomfort over their sexual pattern by being less sexually active and, in general, less involved with others.

The last two groups were predictably more lonely and less self-accepting than the random sample of almost 500 heterosexuals with whom they were compared. The first two groups, on the oth-

er hand, appeared in the main to be as healthy and happy as the heterosexuals—in some cases more so.

Other studies using psychological tests to rate the mental health of lesbians and comparable groups of heterosexual women have found little difference between them. If anything, the lesbians had the edge in areas such as autonomy, independence, self-sufficiency, spontaneity, and resilience. Where different age groups were studied, older lesbians who grew up in a time when homosexuality was generally condemned did tend to suffer more from depression and alcoholism than heterosexual women. By contrast, the younger lesbians, who are freer to live as they choose, are more self-accepting.

backgrounds of lesbians

Research aimed at finding the sources of lesbianism suggests that the paths that lead to it may be quite different from those that lead to male homosexuality. Some social scientists believe that the lingering second-class status of women in our society creates a stumbling block in a young girl's path to heterosexual womanhood. It is quite common for girls to go through a "tomboy" phase, expressing their desire for male privileges, if not necessarily for the male sexual role. Despite current shifts in gender roles that appear to validate "tomboy" activities, a girl may accentuate and prolong this phase for deep emotional reasons. In a study based on a nationwide sampling of 225 lesbians, somewhat less than half of whom had been in psychotherapy, 78 percent said they had been "tomboys," compared with only 48 percent of a control group of 233 heterosexual women.

A majority of the lesbians in the same study reported a lack of mother-love and often father-love as well. In their relations with other women they seemed to be seeking compensation for this deficit. Many had at first taken on the traditional feminine role but had not had good experiences with it. Over 30 percent had been married, nearly 75 percent had tried intercourse with men, and 31 percent (compared with 21 percent of the control group) had been raped or subjected to attempted rape.

Studies of family backgrounds lead to speculation about the kinds of experience that underlie homosexual behavior, but they are not conclusive. Lesbians themselves are collecting records of

their experiences in society, work, and relationships, in the hope that this information may lead to greater understanding and acceptance of their lifestyles.

our animal heritage

Often cited in support of the naturalness of a gay lifestyle is our animal heritage. There can be no doubt that homosexual expression lies within the range of normal behavior for animals, for long-term homosexual relationships have been observed among greylag ganders, monkeys, lions, porpoises, and porcupines. However, as an argument for *human* homosexuality, this may be beside the point.

Weston LaBarre states that a biologist must accept any kind of organic behavior which is adaptive, however bizarre it may seem. But, he adds, "it is difficult to see how a 'love' based on . . . frustration of one's own and others' essential biological nature can be adaptive. To rob someone of his or her love of the other sex, and hence to rob them also of paternity or maternity, is doubly to rob the individual of . . . full human potentiality." On the other hand, there are heterosexuals, too, who engage in sexual activities that are not reproductive, or who for one reason or another never become parents. But we do not denounce them for that.

The Wolfenden Committee, set up by the British Parliament in 1954 to study and recommend changes in the laws governing homosexuality and prostitution, came to the conclusion that homosexuality is not in and of itself an illness. On the basis of the widespread incidence of homosexual behavior he uncovered, Kinsey reached a similar conclusion. And in December 1973, the American Psychiatric Association (APA) removed homosexuality as such from its list of mental disorders. Instead, it specified what it called "sexual orientation disorder." This referred only to those who were in conflict with their same-sex orientation, and wanted to change it.

At the same time, the APA urged that homosexuals be accorded all the legal protections enjoyed by other citizens. The American Psychological Association, the American Public Health Association, and the American Association for the Advancement of Science followed suit.

what about seduction?

It is a common belief that male homosexuals make a practice of recruiting young boys to their way of life, spreading their "sickness" like a contagion. It is fear of such seduction that prompts many parents to oppose any relaxation of the sex laws.

The fear stems in part from confusing homosexual impulses with those of a child molester. The latter is driven by an obsessive attraction to *children*. A typical male homosexual, on the other hand, is drawn to *men*. Psychotic homosexuals who prey on young boys are only about 10 percent of reported child molesters; the rest are heterosexual men who victimize little girls.

The majority of reports from gay people themselves confirm that seduction is not a common cause of homosexuality, any more than it is a cause of heterosexuality. It may play a role with a young man already inclining in that direction, particularly if he greatly admires a homosexual adult. But in such cases it has often turned out that the supposed victim actually "seduced" the older man. A homosexual encounter in which a normally developing youngster plays a passive role is unlikely to have any lasting effect, unless the adults who learn about it react with undue shock. It is the context in which the encounter takes place and the meaning assigned to it that make it either emotionally charged or inconsequential.

MYTHS AND STEREOTYPES

The bugbear of seduction is one of many myths that distort our view of gay people. Even many persons who believe in civil rights for homosexuals are sometimes led astray by stereotypes.

are homosexuals easily recognized?

There is widespread belief that homosexual men are effeminate in body build, mannerisms, and speech, while lesbians are mannish. This is far from the truth. Homosexuals are just as varied in appearance as heterosexuals, ranging from macho types among the men to the ultra-feminine among the women, and are not as readily recognized as is commonly thought. One homosexual tells of a dinner party at which the subject of homosexuality came up. Another guest told him in a fatherly way, "You've no idea how many of them there are about. I've got a knack of recognizing

them and if you'd seen as many as I have, you'd be horrified by it!" The Institute for Sex Research estimates that only 15 percent of male and 5 percent of female homosexuals are recognizable as such to most people.

The stereotypes rest on the belief that all gay people have inverted their gender roles—that the men are trying to be women and the women, men. Indeed, the term *invert* has often been used as a synonym for homosexual. Yet most of us have encountered effeminate men and aggressive women who were heterosexual. And members of both sexes may temporarily invert their usual gender roles, whether in bed or in their social lives, alternating dominant and submissive postures.

Transvestites—usually males who ape feminine gestures and adopt feminine attire—may be either hetero- or homosexual. They cross-dress to entertain, sometimes for a living, or to shock or otherwise gain attention. The tiny minority of the male gay community who are transvestites are highly visible and are frowned upon by some other homosexuals. Gay activists, on the other hand, defend the right of gay transvestites (male or female) to cross-dress.

Transsexuals—those who seek



an outright sex change—feel that they are trapped in a body of the wrong gender, and want to belong totally to the opposite sex. But homosexual men want to remain men, and lesbians want to remain women.

A somewhat different myth has it that homosexuals are of two types—masculine and feminine. The two are thought to pair off, one playing an active and the other a passive role. Older lesbians *have* seemed to model their relationships on traditional husband-wife role concepts. In their slang a “butch” is the more managerial, a “fem” the traditional female. Yet interviews with younger lesbians suggest that this is by no means a uniform pattern. When asked if she preferred girls who were butch or fem, one said:

That’s hard to say. I think that most of the girls that I have been attracted to were also attractive to men, some of them very much so. Also, there has to be some community of interests so that there is something to talk about. A way of seeing things the same way.

Having bypassed marriage, most lesbians must earn their own way and take on responsibilities that in the traditional family would fall to the husband. But this—for our society—typically masculine role has nothing to do with styles of relating to lovers. Just as there is no one body build or manner to fit the stereotype, so there is no one pattern of homosexual relations. Who cooks dinner or repairs a leaking faucet, who takes the lead in sexual activities, are matters of personal accommodation.

do certain occupations attract homosexuals?

Another common notion is that male homosexuals are concentrated in occupations such as interior decorating, fashion design, ballet, and hairdressing. In some lines of work there probably is a high proportion of admitted gays, largely because these occupations accept them. In the arts and the entertainment world, for example, where talent is what counts most, overt homosexuals like Tennessee Williams, Merle Miller, and W. H. Auden have won distinction and public acceptance.

This does not mean, however, that homosexual men and women do not “pass” in other fields. The number in positions where concealment is necessary cannot be known, but it is probably

much greater than most people think. Kinsey and some other investigators found that homosexuals cut across a wide range of jobs—from truck drivers to engineers, from clerks to clergymen, from small shopkeepers to business executives. There are gay lawyers, government officials, teachers, librarians, psychologists, nurses, and doctors.

A homosexual surgeon has written:

When I leave my hospital in New York City, no one really cares where I go or what I do in the evenings so long as I am available when needed. In a smaller city or rural area, the doctor is expected to show up at the country club or yacht club with his wife, and if he has no wife he simply doesn't fit. Furthermore, if he is suspected of being homosexual, he may become an outcast. This is especially true if he prefers not to remain celibate but to pursue the same sexual pleasures available to heterosexuals.

Yet certain kinds of small towns do tolerate avowed homosexuals in various jobs so long as they are not too conspicuous. These are likely to be towns dominated by broad-minded people, university towns, and resorts with a seasonal influx of visitors.

are homosexuals sex-crazed?

Men who maintain long-term homosexual relationships and lead stable, productive lives have a low profile. They hardly contribute to the public image of the homosexual at all. The behavior of others gives rise to the popular belief that homosexual men are unstable, sex-driven, and promiscuous. Some are. Some are prostitutes. Since these are the types most likely to come to police attention, they are the most visible to the public eye.

The need to remain anonymous contributes to the short-lived character of many homosexual relationships. "Relationships," in fact, is hardly the right term for the one-night stands and even more fleeting contacts that some gay men seek when they go "cruising" in selected park areas, streets, bars, Turkish baths, or public toilets. It is these desperate, driven solicitors of sex who are most liable to arrest, and who are often charged with disorderly conduct, vagrancy, loitering, or other catchall offenses.

Many a promiscuous gay man longs for a permanent love relationship to take the place of his hectic search for partners. While he might not be capable of sustaining such a relationship,

any more than an equally promiscuous heterosexual might, society doesn't give him much of a chance to try it. Long-term homosexual "marriages" do exist, but law and custom put many obstacles in their way. Suspicion is aroused when two adult men set up house together. Their partnership also lacks the legal status and children that help to cement most heterosexual bonds.

Perhaps in part because of their relative freedom to live together as couples, there has been little promiscuity or prostitution among lesbians. Hence they have not been subject to police entrapment. The "Turkish bath" promiscuity of homosexual men seems to have no counterpart among them. Their partnerships also tend to be more affectionate and longer lasting. This may be partly due to the fact that girls are taught to look forward to affectionate, monogamous relationships, whereas many young boys are primed for sexual conquests, and boast of them.

woman-haters and man-haters?

Do gay men shun women, and are lesbians man-haters? Here is another myth. As a rule, homosexuals are on good terms with opposite-sex relatives who accept their lifestyle. Their friendships with members of the opposite sex are based on mutual liking and common interests, just as heterosexual friendships are—but usually without any erotic tinge. In a recent interview a heterosexual feminist declared that she actually prefers the company of gay men. She said:

Your politically involved gay man has a deep interest in thinking about and altering the conventions of our sexual system. This is one important thing he and a feminist would have in common. . . . It's just easier to be friends with people when there isn't the confusing element of sex.

After discarding all the stereotypes, we are left with the realization that homosexuals are just as varied in character, talents, and temperament as any other group of people. Represented among them have been some great men and women: Plato, Leonardo da Vinci, Francis Bacon; the writers Proust, Gide, Somerset Maugham, E. M. Forster, and Gertrude Stein; and the painter Rosa Bonheur. Heroes and timid souls, the successful and the obscure, the well and the poorly adjusted turn up among them, just as among the rest of society.

CHANGE IN THE MAKING

Despite the prejudice still kept alive by the stereotypes, society's treatment of gay men and women has eased more than a little in recent years. This trend has erased some but not all of the economic and social discrimination they have suffered. Some landlords still refuse to rent to them, and restaurants to serve them, if their sexual proclivities are known. Rich and famous gay foreigners *may* secure United States visas, but the Immigration and Naturalization Service officially excludes known homosexuals.

In response to court decisions, the United States Civil Service in 1975 removed its restrictions on the hiring of homosexuals. Previously they had been considered unstable and, in sensitive positions, security risks because of their vulnerability to blackmail. With their right to their jobs officially recognized, gay persons of course have no such vulnerability. A few homosexuals are still denied security clearance, but not on the grounds of vulnerability to blackmail.

Openly gay men and women are still refused entry into the armed forces, however. In the past, those whose homosexuality was discovered while they were in the service were discharged, usually with the tag of "undesirable." This meant forfeiture of G. I. benefits and was often a lifelong obstacle to employment and promotion. In the words of a gay Vietnam veteran, "The Army gave me a medal for killing two men, and a dishonorable discharge for loving one." As American Psychiatric Association President Judd Marmor pointed out in 1975, certain gay individuals *may* prove to be unsuited to military service and should be separated from it, but that is no reason to exclude homosexuals as a class. Many gay men and women have in fact served in the armed forces with distinction and been honorably discharged, their sex lives undisclosed. Navy and Air Force policy now is to issue only honorable discharges to personnel who are simply gay and are not charged with any infraction of regulations.

In some areas of private employment, too, gay persons face hiring restrictions or, if employed, run the risk of being fired no matter how competent they are. Some corporations deny promotion to men who haven't married by the age of 30, it has been reported. The gay man who "passes" in the business world may thus be condemned to a permanent lower-echelon job unless he

marries. Lesbians too are often passed over for promotion, just like many other women, on the assumption that they will soon marry and quit. Nevertheless, it is reported that such giant corporations as AT&T and IBM have put an end to their discrimination against homosexuals.

In a 1977 Gallup poll, 56 percent of those questioned were in favor of equal job opportunities for homosexuals with only two exceptions—elementary school teaching and the clergy. In these two occupational fields the employment of gay persons still provokes emotional opposition.

should homosexuals teach children?

The National Education Association, the American Federation of Teachers, and the American Association of University Professors have all affirmed the right of homosexuals to teach, provided they are professionally qualified. Yet gay teachers, after openly avowing their homosexuality, have suddenly lost their jobs. The fear is that openly gay teachers will recruit pupils to their way of life, even seduce them. One letter addressed to *The New York Times* in November 1977 put such fears in a common-sense perspective. It said in part:

Two of my high school teachers . . . were male homosexuals. One taught Latin and the other English, and both had a great effect on my life. Because of their intellectual interest in me they encouraged me to develop my writing talents. . . . During my years in that high school not one faint hint . . . of improper conduct was made to me by either of those teachers. I was, however, seduced by a 30-year-old lady. . . .

After nearly five years of experience with a District of Columbia policy barring discrimination against homosexuals in hiring, promotion, and tenure, Marion Barry, a past president of the D. C. Board of Education, had this to say:

None of the negative consequences that were said to be likely from legislation of this sort have materialized. Specifically, I know of no case in which our regulations have encouraged "child recruitment" into homosexuality, "child molestation," or proselytizing by our gay citizens toward young people that the homosexual lifestyle is a superior one. I know of no improper or offensive behavior by teachers that has resulted from these regulations.

homosexuals and the churches

For almost two decades the churches have engaged in much soul-searching about their attitudes toward homosexuality. In England the ruling bodies of the Roman Catholic Church and the Protestant churches endorsed the principal Wolfenden Committee recommendation—that private homosexual behavior between consenting adults should be exempted from legal penalties. In this country the 1961 North American Conference on Church and the Family included a discussion of homosexuality. Was it Christian, the conferees asked themselves, to exclude gay persons from church services? When one Los Angeles homosexual was thus barred after confessing his sexual pattern to his minister, others of like persuasion founded a church especially for homosexuals—the Metropolitan Community Church—which now has about 100 local congregations. Other gay congregations led by homosexual ministers meet for worship in traditional Protestant churches that have opened their doors to them. The gay churches offer all the sacraments, including the solemnizing of homosexual unions.

The National Council of Churches of Christ in the U.S.A. has strongly endorsed full civil rights for gay persons. While the Roman Catholic Church still condemns homosexuality as sinful, a number of its prelates, as well as the National Federation of Priests' Councils, have supported local gay rights measures. And a national organization of gay Catholics, named Dignity, has succeeded in persuading some chaplains to minister to them, despite the church hierarchy's opposition. There is also a gay Protestant group called Integrity, and some organizations for Jewish homosexuals.

It is on the question of *ordaining* avowed homosexuals, not just admitting them to church membership, that controversy grows hottest. Some gay ministers who declared themselves after ordination have been turned down by certain congregations. Others, already established and well-liked as pastors, have met with little disapproval. Much depends on the community and the congregation concerned.

In April 1972, for the first time, a homosexual was granted ordination by a group of San Francisco Bay area churches of the United Church of Christ. And in January 1977 Episcopal Bishop Paul Moore, Jr., ordained a woman who had admitted her lesbi-



anism. The ensuing protest had as much to do with her being a woman as with her being a lesbian. The Episcopal House of Bishops later voted not to ordain any "advocating or willful and habitual practicing homosexual" until a study commission had reported on the issue. "Practicing" seems to be the key word here: church authorities might well accept the ordination of gay persons provided they remained celibate. In May 1978, the United Presbyterian Church in the U.S.A. did, in fact, disapprove of ordaining homosexuals unless they were repentant and celibate. But it strongly affirmed their full civil rights.

gay persons as parents

Gay persons who have married and had children before turning to a homosexual way of life often suffer a particularly painful kind of discrimination: they are denied custody of their children solely because of their sexual pattern. Courts still commonly award custody to the mother, but if a mother is openly gay, or her lesbianism is exposed by a vengeful husband, a judge may label her an "unfit" parent. The judge will then award custody to

the father or place the children in foster care. Even if she successfully hides her sex life and gains custody, a lesbian mother lives in constant fear of exposure and of losing her children. The same, of course, can happen to a homosexual father who seeks custody of his children.

The standard objection to gay mothers or fathers is that they will raise their children to be gay. But since almost all homosexuals are the offspring of heterosexual parents, it can be argued that parental role models do not greatly influence children's sexual orientation. In a study of children raised by lesbian mothers which psychiatrist Richard Green, of the State University of New York at Stony Brook, is conducting, preliminary findings suggest that these children are growing up with typically heterosexual interests. The children are still quite young, however, and all had lived for a time with both parents. The final results of the study are not yet in. If the estimated 8 percent of our total population that is homosexual comes from heterosexual families, we can hardly expect that a smaller percentage, or none at all, will come out of families headed by homosexuals.

Of course there are problems, as in any family. The children may be jealous of their mother's or father's lover or resist any authority that partner tries to exercise over them. They may play one off against the other, as children often do with mothers and fathers. The partner who is not a parent may at times feel left out. And the children may meet with taunts, if not worse, about the "different" kind of household they live in.

But as one lesbian put it, "Lesbian homes are only as good or bad as the people in them." Some gay parents may indeed be unfit, but not because they are gay. It is their capacity to love and understand their children, and the children's response to them, that should count. Judges presiding over custody battles need a specific legal definition of unfitness, and a clear statement in law that it is not determined by homosexuality as such.

THE PSYCHIC TOLL

In the face of continuing discrimination and social disdain, in a world that regards them as deviant, if not depraved, many gay persons still feel compelled to keep their sexual pattern secret. To do so, they must sharply separate their private and working

lives, and endure a nagging fear that their two worlds will one day collide. Some absorb society's negative view of them, and tend to punish themselves. A lesbian who consistently failed to follow up promising prospects in her field of work commented, "I didn't because I didn't have the right. I was too unworthy." And a gay man has written:

A person cannot live in an atmosphere of universal rejection, of widespread pretense, of a society that outlaws and banishes his activities and desires, of a social world that jokes and sneers at every turn, without a fundamental influence on his personality.

This can cause ambivalence toward their own sexual behavior, and perhaps explains why in the past so many gay persons have been emotionally disturbed.

In a survey of 300 gay men, 83 percent stated that if they had a son, they would not want him to be a homosexual. They were almost unanimous, however, in asserting that they themselves did not want to change their sexual pattern: they would be lost, they felt, in the heterosexual world. Other surveys have borne out this finding.

psychotherapy for gays

Hence some psychotherapists—and not only those who are homosexual—make no attempt to change their gay patients' sexual orientation. Rather, they help them to deal with their guilt and self-rejection, with the social pressures they face, and with problems in their family and sexual relationships.

Relations between gay lovers are, of course, no more exempt from bumps in the road than those between men and women. The breakup of a long-term sexual liaison may bring a gay man or woman into psychotherapy.

Like most women in our culture, lesbians have grown up with romantic ideals. They tend to fall in love at about the same age as heterosexual girls do, and only later to drift into physical expression. A British study found that the mean age of attraction was 16 years, and of first physical sex 21. Love was so important to these women that they often put a weight of expectation on a budding relationship heavier than it could bear.

In a book called *Society and the Healthy Homosexual*, George

Weinberg, who has treated a number of homosexuals, congratulates those who "refuse to apologize or pay compensation in any way for being different from the majority stereotype." For a gay person, he declares, the way out of guilt and self-hatred is to make a frank avowal of his or her sexual orientation. And a lesbian has written:

Coming out, since it is no less than recognizing who I am and letting that be seen by others, is a source of strength and exhilaration. I used enormous amounts of energy hiding: now I can use that energy to meet my needs. I can do my work and give to my daughter, my lover, and others with the creativity released in me by self-acceptance and self-assurance.*

the trauma of "coming out"

By no means all homosexuals have the courage to declare themselves, however. Coming out is always traumatic, even if it is done one small step at a time. The older generation, who grew up under much heavier pressure to conform and who have usually more to lose, tend to remain in the closet. But so do some younger gays. Despite the existence of campus homophile groups preaching gay pride, homosexual students must worry about whether joining such a group will kill their chances of getting into graduate school and foreclose a future career. Most college counselors and therapists urge wavering students to weigh the pros and cons of committing themselves so early in their lives—as one put it, "At least wait with coming out until you're in." While many homosexuals may hesitate to avow themselves, gay civil rights bills at least allow them to do so if they wish.

homosexual subcultures

Through the years of oppression, condemned to feel like outsiders, homosexuals have developed a variety of subcultures of their own. Those who have economic and social positions to guard generally confine themselves to parties in one another's homes. But others gather in certain coffee houses, restaurants, and so-called gay bars, or in selected beach and park areas, where they can drop their masks and be accepted on their own terms.

* As quoted in "Coming Out" by Joan Larkin, *Ms. Magazine*, March, 1976, p. 86.

The gay bars and restaurants are subject to police raids or to sudden closings, often on the pretext of liquor law violation. Although police raids are growing rarer, they can still happen. In the fall of 1977 a Provincetown, Massachusetts, bar patronized by homosexuals was raided, seven gay men were arrested, and the bar's liquor license was revoked. (The license was later reinstated by the State Alcoholic Beverage Control Commission.)

It is in such gathering places that gay people find sexual partners and dare to take the first step out of the closet. Although fewer lesbians than gay men frequent the gay bars and restaurants, some do prefer to socialize there. It protects them against "falling for a straight girl," and it supports their own lifestyle.

In a few big cities homosexuals can live in an almost totally gay community, patronizing businesses run by gay proprietors, and consulting gay professionals in time of need. Particularly important for gay men are the services of homosexual physicians, who will routinely test them for oral or anal venereal diseases (a growing problem) and will treat them for such infections without humiliating them.

organizations for gays

Besides many local homosexual groups and gay businesses, there are national organizations such as the National Gay Task Force and the Gay Rights National Lobby, whose primary goal is to secure homosexual civil rights and build a more positive image of gay people in the public mind. Through literature and discussion groups, at which straight psychiatrists, lawyers, or sociologists often speak, various local organizations disseminate information about homosexuality and their rights campaigns. Some also offer members counseling on psychological and family problems, legal advice, job and housing referral, and travel information. In 1967 Columbia University became the first institution of higher learning to issue a charter to a student group seeking equal rights for homosexuals. Today a sizable number of universities have such campus groups.

This growing militancy of homosexuals in asserting their rights alarms a good many straights. To them it means that gay people are flaunting their way of life and urging others to join them in it. Yet a plea for coexistence is far from a demand for

endorsement. Much of the militancy is fuelled by long-repressed anger at society's treatment of homosexuals. With acceptance of their right to their own lifestyle, this anger would be likely to fade away and, with it, the sharp crusading edge.

Still, many people fear that abandoning moral condemnation and legal penalties for homosexual behavior would be tantamount to approving it and would lead to its spread. In Sweden, where private homosexual acts between consenting adults have been exempt from legal penalties since 1943, there has been no appreciable increase. The same is true of European countries whose laws derive from the Napoleonic Code, which likewise placed private sexual behavior beyond the law's domain. No one, not even among homosexuals, proposes to remove the legal ban on homosexual acts which abuse others, including minors, or which offend public decency, any more than rational people would want to remove the ban on comparable heterosexual acts.

Six years before the APA withdrew the sickness label from homosexuality, the National Institute of Mental Health appointed a Task Force on Homosexuality. It consisted of distinguished behavioral, medical, social, and legal experts on all aspects of sexual behavior. While recognizing the need for more knowledge about human sexuality, this Task Force reported in 1969 in favor of a Wolfenden-type revision of laws dealing with homosexual acts to "reduce the emotional stresses upon the parties involved and thereby contribute to an improvement in their mental health." It concluded that:

The extreme opprobrium that our society has attached to homosexual behavior, by way of criminal statutes and restrictive employment practices, has done more social harm than good and goes beyond what is necessary for the maintenance of public order and human decency. . . . To be sure, full equality in employment, full security, and full acceptance by the society for homosexuals will not be achieved by changes in the law alone, but such changes may help to facilitate the recasting of public attitudes that is ultimately needed.

The American Law Institute's Model Penal Code and the Ninth International Congress on Criminal Law have taken similar stands. But so far a bill to extend the federal Civil Rights Act to cover homosexuals has remained bottled up in Congress.

A NOTE TO PARENTS

Parents are almost always the last to know that a son or daughter is homosexual, and the news is a shock. Some parents just hope the problem will go away—"You'll outgrow it," they say. Others bitterly denounce their gay children or pressure them into psychiatric treatment. One couple, when told that their son was gay, arranged a prayer meeting in an effort to "save" him. Whatever the response, it's a family crisis.

In these days of frank discussion of sex, most young teenagers are aware of the existence of homosexuality, and may even experiment with it out of curiosity. If you, as a parent, have been able to talk candidly about sex with your son or daughter at any age, and are well-informed about homosexuality, you will keep the door open for a rational discussion of this threatening topic—often as threatening to an adolescent who is trying to find his or her sexual identity as it may be to you.

But don't push your teenager to talk about homosexuality. Wait for an opening to introduce the subject or until he or she has introduced it. Avoid blaming or sitting in judgment, ask for



information, and listen carefully. Is your adolescent son merely wondering if he is going to turn out to be gay? Has he had any homosexual experiences and, if so, how does he feel about them? Stress the fact that one or two such experiences do not automatically commit him to lifetime homosexuality. Make it clear that, whichever way he goes, you will always love and accept him.

This may be easier said than done. Suppose your daughter suddenly confronts you with the news that she is a lesbian, and a confirmed one at that. While trying to hold back a horror reaction, you don't have to pretend to like the situation. It's only natural that in our heterosexually oriented society, with all the problems it creates for homosexuals, parents don't want their children to grow up to be gay. You may find it hard, too, to abandon the hope of having grandchildren. There is disappointment involved, and it's best to be honest about it.

Remember that it took courage for your daughter to be open with you, and that she needs your support. She will be even more keenly aware of majority scorn of homosexuals than you are, and will understand your disappointment—so long as you don't get angry and blame her. She will realize that you need time to adjust to her news, and may well agree to postpone lengthy discussion until you have calmed yourself. Meantime, you can enlarge your understanding by reading some of the books listed on page 28, and meeting your daughter's lover and other lesbian friends. You may well find yourself reassured by how indistinguishable they are from people in your own circle.

is it your fault?

As a parent, one disturbing emotion you'll probably experience is guilt. During the first half of this century psychiatric opinion held parental influences responsible for most neurotic disorders, among which homosexuality was then included. Gay men, it was thought, suffered mainly from a fear of castration instilled by a dominating, smothering mother, with no offsetting strength in the father. Constitutional makeup and influences outside the family were ignored, and the parents got all the blame. These now largely outmoded theories have inflicted much unwarranted heartache on the parents of homosexuals. The fact is that gay persons come from all kinds of families.

Don't try to make your son or daughter feel guilty, either. This can be an attempt to control the situation and force your child to change his or her ways. By word or facial expression you may convey, "Look how I'm suffering because of this," "How could you do this to me?" or "What will the neighbors say?" You are responsible for your own feelings and reactions: your child is not. If you try to make your child responsible for them, you will only drive him or her away from you, or provoke retaliation.

mutual aid for parents of homosexuals

There are a number of self-help groups in which parents of gay people can learn from one another how to deal with their feelings about homosexuality and to keep their families together. The first Parents of Gays and Lesbians (PGL) group was started in 1972 by Jeanne Manford in a Greenwich Village church. Mrs. Manford and her husband had marched with their homosexual son in a Gay Liberation Day parade and had been greeted by other gay men who wished *they* had such sympathetic parents. The idea of mutual aid for parents—supporting them in their crisis and helping them to stand with their gay children—has spread, and there are now some 50 PGL groups around the country.

DIVERSITY OR UNIFORMITY?

Heterosexuals are rarely judged in terms of what they do in the privacy of their bedrooms. Society has other ways of appraising them—by their work, financial standing, associates, and so on. But homosexuals are almost always judged in terms of their sexual pattern. This looms so large in the public mind that it obscures all the nonsexual aspects of their lives. However well-adjusted they may be socially, however productive in their work, and however loving in their relationships with others, the fact that they are homosexual makes them suspect.

If we can look at homosexuals in the round, so to speak, we may see that their private sexual behavior is far less important than the kinds of human beings they are, and that among these human beings, as among others, there is a wide range of character and achievement.

Some persons will continue to object to homosexuality, as is their right. But that right does not extend to taking action—in

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COMING OUT
TO YOUR PARENTS



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QUESTIONS YOU NEED TO CONSIDER BEFORE COMING OUT

1. *Are you sure about your sexual orientation?*

Don't raise the issue unless you're able to respond with confidence to the question "Are you sure?" Confusion on your part will increase your parents' confusion and decrease their confidence in your judgment.

2. *Are you comfortable with your gay sexuality?*

If you're wrestling with guilt and periods of depression, you'll be better off waiting to tell your parents. Coming out to them may require tremendous energy on your part; it will require a reserve of positive self-image.

3. *Do you have support?*

In the event your parents' reaction devastates you, there should be someone or a group that you can confidently turn to for emotional support and strength. Maintaining your sense of self-worth is critical.

4. *Are you knowledgeable about homosexuality?*

Your parents will probably respond based on a lifetime of information from a homophobic society. If you've done some serious reading on the subject, you'll be able to assist them by sharing reliable information and research.

5. *What's the emotional climate at home?*

If you have the choice of when to tell, consider the timing. Choose a time when they're not dealing with such matters as the death of a close friend, pending surgery or the loss of a job.

6. *Can you be patient?*

Your parents will require time to deal with this information if they haven't considered it prior to your sharing. The process may last from six months to two years.

7. *What's your motive for coming out now?*

Hopefully, it is because you love them and are uncomfortable with the distance

you feel. Never come out in anger or during an argument, using your sexuality as a weapon.

8. *Do you have available resources?*

Homosexuality is a subject most non-gay people know little about. Have available at least one of the following: a book addressed to parents, a contact for the local or national Parents and Friends of Lesbians and Gays, the name of a non-gay counselor who can deal fairly with the issue.

9. *Are you financially dependent on your parents?*

If you suspect they are capable of withdrawing college finances or forcing you out of the house, you may choose to wait until they do not have this weapon to hold over you.

10. *What is your general relationship with your parents?*

If you've gotten along well and have always known their love—and shared your love for them in return—chances are they'll be able to deal with the issue in a positive way.

11. *What is their moral societal view?*

If they tend to see social issues in clear terms of good/bad or holy/sinful, you may anticipate that they will have serious problems dealing with your sexuality. If, however, they've evidenced a degree of flexibility when dealing with other changing societal matters, you may be able to anticipate a willingness to work this through with you.

12. *Is this your decision?*

Not everyone should come out to their parents. Don't be pressured into it if you're not sure you'll be better off by doing so—no matter what their response.



Coming Out To Your Parents

by Tom Sauerman

INTRODUCTION

The purpose of this pamphlet is to inform gay and lesbian young adults about the process most parents go through when their child's homosexual orientation is disclosed. The stages to be explained are: shock, denial, guilt, expression of feelings, personal decision-making, true acceptance.

The process assumes that you have wrestled with the issue of whether or not to come out to your parents and that your decision is affirmative. (Appendix A of this pamphlet contains a list of resources to assist you in making this decision.) The approach and suggestions offered in the following are based on the assumption you suspect one or both of your parents will be understanding, if not supportive, given adequate time. This pamphlet may not be helpful if you have serious reservations about their ability to cope and you suspect they could sever their relationship with you.

A caution: Each family is unique. Although most are likely to follow the stages outlined here, allow some latitude for your own parents. The illustrations and suggestions given here will be drawn from conversations with parents who have attended the Philadelphia Parents and Friends of Lesbians and Gays meetings. Few parents are "model" cases that perfectly fit the following description.

Knowing what to anticipate and how to respond in a helpful way will enable you to take the big step with some degree of knowledge and support.

Parents and Children Switch Roles

When you come out to your parents, you may find your parent-child roles reversed for a while. They will need to learn from your experience. As your parents deal with your disclosure, you must assume the 'parenting' role by allowing them time to express their feelings and make progress toward new insights. This will not be easy. You'll want them to understand and grasp this important part of your life right away.

It will be easy for you to become impatient. You'll need to repeat many of the same things. Just because you've explained something once does not mean they heard it. Their understanding will evolve slowly – painfully slowly – at the beginning. Their emotional reactions will get in the way of their intellectual understandings.

Allow them time and space. Consider your own journey; you've been working on this issue for years! Although the issues your parents will work through are similar to

those you've dealt with, the difference is that you're ahead of them in the process. Be patient.

The Issue: Separation and Loss

Many families take the news as a temporary loss—almost as a death—of the son or daughter they have known and loved. Elizabeth Kubler-Ross describes the stages related to the death of a loved one as denial, anger, bargaining, depression and acceptance. Just as in grief, the first reaction of parents of gays and lesbians centers around separation and loss. I remember one morning when my son was fixing breakfast at the stove, as I sat at the kitchen table reading the newspaper. I looked at him and wanted to say; "I don't know who you are, but I wish you'd leave and send my son Ted back." Parents experience loss when their child comes out, but it probably will be only temporary.

Although the stages described here apply to most people, they are not an absolute progression for everyone. Sometimes a stage occurs out of order; occasionally one is skipped. Some progress through the stages in three months, others take years. A few—often due to self-pity—make no progress at all. In any case, the initial feeling is usually one of loss.

Most parents think they know and understand their children from the day of their birth. Even though they cling to old stories—and sometimes evidence confusion in telling some of them—most remain confident that they know what's going on inside a child. They lose the perception they once had of their child and don't yet know if they will like the real person who is replacing that idea. Those who experience the biggest shock when their child comes out probably are those who suffer the greatest feeling of loss and rejection. It's not that they separate from the child as much as it is that they feel their child has willfully separated from them.

They sense the separation—which you've probably been aware of for years—for the first time. It's a traumatic discovery. With understanding and patience from all parties, that relationship can be restored. In fact, in most cases it improves because it's based on mutual honesty.

Stages of Understanding

I. Shock

An initial state of shock can be anticipated if you suspect that your parents have no idea what you're about to share. It may last anywhere from ten minutes to a week; usually it wears off in a few days. Shock is a natural reaction that we all experience (and need for a while) to avoid acute distress and unpleasantness.

Explain that you haven't been able to be completely honest with them and you don't like the distance that has occurred over the years. Affirm your love for them. Say it more than once. Although they may not initially respond positively to your profession of love, it will penetrate in the hours when they are alone and thinking about it. Remind them that you are the same person today that you were yesterday: "You loved me yesterday—before I told; I haven't changed since then. I'm the same person today that I was yesterday."

Occasionally, a parent will experience no shock at all: "I always knew you were different; I considered this as a possibility. It's O.K. I love you. You'll have to help me understand and accept the reality." Sometimes they say, "We've known

for a long time because of a letter you left on the table last summer; we've been waiting for you to tell us." In these instances your task will be considerably easier, as they've already worked through some of the stages on their own.

II. Denial

Denial helps to shield a person from a threatening or painful message. It is different from shock because it indicates the person *has* heard the message and is attempting to build a defense mechanism to ward it off. Denial responses take many forms: hostility ("No son of mine is going to be queer."), non-registering ("That's nice, dear, what do you want for dinner?"), non-caring ("If you choose that lifestyle, I don't want to hear about it."), or rejection ("It's just a phase; you'll get over it.").

Their perception of your homosexual orientation will be distorted by the messages they've received and accepted from our homophobic society. The manner in which the denial is expressed can range from a serene trance to hysterical crying or shouting. Many parents take a middle-of-the-road approach; they cry frequently.

My wife and I were sure that our son had been caught up in some form of gay liberation activity that appealed to him because it seemed dangerous and exciting. We thought the media coverage about homosexuality probably attracted him and that he lacked maturity to know what he really wanted. We insisted that he go once to a psychiatrist to deal with the anger that had been building for over a year. We agreed to visit the doctor, too, in a separate session. After two or three visits by Ted, the psychiatrist shredded our defense mechanism of denial: "I've counseled many gay young adults and I'm convinced that this is no passing fancy; to the best of my knowledge, your son is gay."

You might be ready to suggest the name of a counselor or two if your parents think that counseling will help to clarify their confusion. It would be advisable to suggest a non-gay person, because your parents will want an "unbiased" view. If they press for you to see a counselor, suggest that they match you session-for-session. They may resist on the grounds that they don't need help; underneath, however, they'll probably welcome someone to talk to.

Your parents may need some help in separating what's "normal" from the "norm." It's probable that they'll think homosexuality is not normal. You can help them by explaining that although homosexuality is not the norm, it is what is natural to you. Point out that all of creation has exceptions to the norm; while most people are right-handed, some are left-handed; although most people have two eyes of the same color, some have a different color in each eye. They need to begin to understand that although your sexual orientation is not in the norm, it is a natural and honest response for you.

If their denial takes the form of "I don't want to talk about it," you should take a gentle and cautious initiative if they haven't changed in about a week. Gently raise the subject when they appear relaxed: "Dad, I've been wanting to talk to you about this for years; please don't push me out of your life. I can no longer bear the burden of lying to you. I love you and want you to continue to love me in return." Personalize your message as a way of penetrating their defense.

There's no need to tell them more than what they ask. Volunteering information about experiences will make them build stronger defenses. Answer only what

they ask for; they'll get to other questions at another time. Because they'll experience awkwardness in framing their questions, you may need to clarify the question before providing a response.

Be ready to deal with your parents individually, if necessary. Most couples react to this disclosure as they have to other shocks; one takes the lead and moves toward resolution ahead of the other. Don't be upset with the slower of the two. It is not infrequent that couples have dysfunction in their own relationship when this occurs. The one who seems to adapt more quickly may suggest that his/her spouse is actually enjoying the agonizing; the one who moves more slowly may think the other is far too accepting of the situation. Parents who move at different rates may experience tension, whether expressed or unspoken.

III. Guilt

Most people who deal with homosexuality initially perceive it as a "problem" and ask: "What causes it?" They think if they can locate a cause, then a cure is not far behind.

For me, the question became introspective: "What did I do wrong?" Whether I viewed the cause as genetic or environmental, I was clearly to blame. I questioned the kind of male role model I had provided; I examined my masculinity. For a while, no matter which angle I viewed the situation from, I believed I was the primary source of the problem. It was a feeling I was too ashamed and saddened to share with anyone else. Although both parents usually feel guilty, the parent who is the same gender as the child probably feels it more. Then one day, my wife said: "I don't think it's reasonable for you to take the blame; you raised two sons, one gay and one straight. There must be other factors involved."

It's not uncommon for single parents to heap extra blame on themselves because of an earlier loss, separation or divorce from their spouse: "I knew I failed you; I just couldn't be both mother and father at the same time." When parents feel guilty, they are self-centered. They are not yet concerned with what *you've* been through; in this stage they're too wrapped up in themselves to attend to your concerns.

Because they are your parents, they may not be able to admit to you their sense of guilt. To acknowledge that feeling to you is like saying, "I've brought this horrible thing to you; I've made you different. Blame me." That's not a comfortable position for parents to assume.

You can help them in a variety of ways. Assure them that you don't believe the cause is as simple as they see it. Tell them that there are many theories and that the origins of homosexuality are not known. Provide them with a book to read that is addressed to parents (an excellent paperback is *Now That You Know: What Every Parent Should Know About Homosexuality*, by Fairchild and Hayward; Harcourt, Brace, Jovanovich, 1979). A book may appeal to them at this point because it can be viewed as an authority. Have the book ready to give them; don't send them to a gay bookstore to find it for themselves.

They may be ready to talk to a trusted friend now; some may seek out a clergyperson. It will be difficult for you to attempt to steer them away from a person of their choosing who you think may not be helpful. If you know an agency that has assisted other families in a helpful way, have the agency name ready. (A gay-oriented agency may be able to help them, but they'll resist going to the "enemy

camp" for help.) Provide the phone number of the local Parents and Friends of Lesbians and Gays or give them the name of some other parents who've agreed in advance to talk to them. Don't expect them to respond immediately to these suggestions; their shame and guilt may hold them back. Providing this information is like planting a seed that may take time to bear fruit.

IV. Feelings Expressed

When it's clear that guilt and self-incrimination are unproductive, parents are ready to ask questions, listen to answers and acknowledge their feelings. This is the point at which some of the most productive dialogue between you and your parents will take place. Now will pour forth the full range of feelings: "I'm disappointed that I won't have any grandchildren." "Please don't tell anyone in the family; I'm not ready to face this issue with anyone else." "I feel so alone and hurt; I believe I was better off not knowing." "How can you hurt us this way?" "I wish I were dead."

Since living in a homophobic society has forced you to experience many of the same feelings (isolation, fear of rejection, hurt, confusion, fear of the future, etc.), you can share with them the similarities in the feelings you have experienced. However, allow them ample time to express themselves; don't let your needs overpower theirs. If they haven't read a book or talked to other parents, suggest again that they pursue one of those avenues. Offer to read and discuss a chapter in the book with them or to go to a parents' meeting with them.

Ted had cautiously suggested earlier that we meet Dan. Initially, we had no interest in that suggestion because when we stopped blaming ourselves for what had happened, we began blaming Dan. I was angry that this catastrophe had befallen our home; I was sure it was going to ruin our lives. I had always felt we were good parents, hardly deserving of this. My anger toward Ted was seldom expressed to him, but it was there for me to deal with.

Anger and hurt are probably the most frequently expressed feelings. They are often surface feelings that seem spiteful and cruel. In order for your parents to make progress it is better that they say them than bury them and attempt to deny their existence. They will be hard for you to handle. You may be tempted to withdraw, regretting that you ever opened this issue. Hang in there, however; there's no turning back now. When they begin to express these feelings they're on the road to recovery.

V. Personal Decision-Making

As the emotional trauma subsides, your parents will increasingly deal more rationally with the issue. It's common at this point for them to retreat for a while and consider the options that lie ahead. It's like reaching a fork in the road that has a number of paths from which to choose. The choice each person makes is a reflection of the attitude he or she is ready to adopt in dealing with the situation.

Both parents may not necessarily choose to take the same path. A number of factors will influence which path is chosen. Reading about homosexuality and talking to other parents will probably encourage them to take a more supportive position. Their religious orientation will play an important part. The general liberal or conservative position they usually hold will also have some bearing. The importance of the restoration of their relationship with you is a major factor. A variety of factors will affect them as they formulate a compatible posture for dealing with this.

Three kinds of decisions will be described:

1. Most parents continue to love their child in a way that allows them to say "I love

you," to accept the reality of the child's sexual orientation and to be supportive. In fact, now that the relationship between parents and child is on a level of mutual honesty and trust, most parents say their relationship is better than it ever was. All parties begin to feel better about what has happened.

Although they may have had some glimpses prior to this time, supportive parents are increasingly aware of your needs. They become concerned about the problems that you have to face. Although we'd had some glimpses prior to this time, my wife and I became more aware of our son's needs and what he'd been through. In fact, we were amazed that he had handled all the tensions and problems as well as he did for all those years.

Our awareness and love for him soon involved us in offering to begin solving some problems in an effort to reduce some of those tensions: a single room at college would enable him to live his life without having to offer excuses or explanations to a roommate. Dan was invited home more often and gradually became an important member of our family. When Ted told his brother, we were able to talk to Louis and support Ted.

2. Sometimes parents respond by making it clear it's an issue that no longer requires discussion. Although they can discuss the matter, they are quite fragile in dealing with it. They have progressed this far and wish to go no further. This does not necessarily reflect a negative attitude toward you. They know their limits and don't want to be pushed beyond them. Although you need to respect that stance, you can still make efforts to reach out to them. Let them know that you love them—in word and deed. Cautiously let them know some things that you do related to your sexuality; i.e., gay groups you're involved in (community center, religion, athletics). Make it a point not to let them drift away from you. Introduce them to some of your friends; meeting other homosexual persons (in small numbers) will help to break down the stereotypes they may hold.
3. In some instances your sexual orientation can be the staging area for constant warfare. Everything you do and say is viewed as a symptom of your "problem." The hours you keep, your language, choice of friends, vocational selection, school grades, etc. (However, in reality, it may reflect a parent's feeling of personal inadequacy.) As long as this condition exists, both parent and child are in a no-win position. Generally speaking, if one parent assumes this extreme a position, the other parent may have difficulty choosing a role that is far from it. When relating to their children, parents are often outwardly supportive of each other—even if behind closed doors they don't completely agree between themselves. I'm convinced that most parents who attend a parents' meeting or who enter into personal conversation with a supportive parent greatly increase the chance that they'll not remain negative. If they won't attend a meeting, maybe they'll meet with some parents at a quiet restaurant. If all attempts fail, don't let the situation get you down. Find a parent substitute or friend to whom you can turn for support.

A word about relapses is important. Problem-solving and changing personal attitudes often can be diagrammed as two steps forward and one backward. It's not at all uncommon for parents to slip back a step or two to rehash something you thought was behind you. Allow them time to rework it. It will be disappointing

to you when this happens, but it's the way change usually comes about.

VI. True Acceptance

Some parents get this far. Most may love their child without finally accepting the child's life. Many reach the point where they can also celebrate their child's uniqueness. These fortunate ones view homosexuality as a legitimate expression of human sexuality. When asked if they wish that their child could be changed, they respond, "I'd prefer to change our homophobic society so my child could live his life without rejection and fear."

Parents at this stage face up to their own guilt, that they are a part of a guilty society, a homophobic society. They reflect on the gay jokes they've told and laughed at over the years. They begin to understand the problems they unknowingly created for their child. This coming to terms with themselves may lead them to view the oppression of all gays and lesbians in a new light. They begin to speak out against the oppression; they talk to friends about the issues involved as a means of educating others. They support gay friends of their son or daughter; they attend parent meetings to help other parents. In short, they become committed to a cause and find a way that is comfortable for them to make a positive contribution. Some do it boldly, others work at it quietly.



EPILOGUE

About two years prior to knowing about Ted, we began to sense that our son was drifting away from the family. We thought it was simply a stage he was going through; as soon as he completed this 'stage,' he'd come to his senses and his life and ours would come back together. In an effort to help him we tried at different times to reach him. One month we'd try to be his friend, interested in what he was doing and allowing him considerable latitude. When that didn't work, we tried bringing him to his senses by being confrontive and demanding. To our mutual frustration, nothing worked.

My wife became increasingly aware that we were "losing" him. What we thought was a typical teen-parent communication gap seemed to be getting out of hand. We knew he was unhappy—and were frustrated that we were unable to help. It never crossed our minds that his being gay and our lack of understanding related to the problem.

I've often thought about what has transpired since then; I've looked upon it as an unplanned journey. It was thrust upon us; we'd hardly have signed up for it if given the option of choosing something else.

Unplanned, however, does not mean unwelcomed. Today we can say "We're glad we know." We've been able to support our son on his journey. We hope that he can say, "Unplanned, but not unwelcome."

APPENDIX A: RESOURCES FOR COMING OUT

- Baetz, Ruth. **Lesbian Crossroads: Personal Stories of Lesbian Struggles and Triumphs** (William Morrow, 1980). Warm and compelling personal accounts by 15 women of diverse backgrounds. Lengthy section of their comments on dealing with parents and siblings.
- Brown, Howard. **Familiar Faces, Hidden Lives: The Story of Homosexual Men in America Today** (Harcourt, Brace, Jovanovich, 1976). A gay physician who became health services administrator of New York City tells about his own life and the lives of many other gay professional men. Low key yet persuasive. Includes a chapter on parents.
- Fricke, Aaron. **Reflections of A Rock Lobster: A Story About Growing Up Gay** (Alyson Publications, 1981). (Alyson Publications, P.O. Box 2783, Boston, MA 02208). He made national headlines by taking a male date to his high school prom. Here's his account, direct and appealing, of his life at home and at school in the years before and the time of that special event.
- Hanckel, Frances and John Cunningham. **A Way of Love, A Way of Life: A Young Person's Introduction To What It Means To Be Gay** (Lothrop, Lee, and Shepard Div. of Wm. Morrow, 1979). Excellent basic book, written especially for teenagers but good for anyone, gay or non-gay, who wants to understand homosexuality from square one. Includes personal profiles and letters the authors received from gay young people, and a chapter on "Family Relationships and Friendships."
- Lewis, Sasha Gregory. **Sunday's Women: A Report on Lesbian Life Today** (Beacon Press, 1979). A good primer on lesbian lifestyles, enriched by personal statements from 25 women. Brief but useful chapter on "Parents and In-Laws."
- National Gay Task Force. **About Coming Out** (National Gay Task Force, 80 Fifth Avenue, New York, NY 10011; \$.25). For gay people, helpful advice in a concise pamphlet.
- Reid, John. **The Best Little Boy in the World** (G.P. Putnam's Sons, 1973). To his parents, who didn't know his secret, he was the Best Little Boy in the World. A lively account of his maturing by a gay man who has the ability to laugh at himself.
- Scoppettone, Sandra. **Happy Endings Are All Alike** (Harper and Row, 1978). A gripping novel about a teenage lesbian romance and a traumatic event the two young women have to cope with. The interaction between the lovers and their families is well portrayed.
- Weinberg, George. **Society and the Healthy Homosexual** (St. Martins Press, 1972). A classic gay-supportive book by the therapist who coined the word "homophobia." In plain language he refutes the notions that being gay is any kind of maladjustment or that conversion to heterosexuality would be possible or helpful. Excellent section on "Communication with Parents."

APPENDIX B: BOOKS FOR PARENTS

- Borhek, Mary. **My Son Eric** (Pilgrim Press, 1979). This is a true story of a mother's struggle with herself and her somewhat fundamentalist religious beliefs when she discovers her son is gay. Very helpful for one who is seeing the issue from a religious perspective.
- Hobson, Laura Z. **Consenting Adults** (Doubleday, 1975). A sensitively written novel

- by the author of *Gentlemen's Agreement*, dealing with how a mother works through her understandings. This book allows the reader to get in touch with many questions for both parents and child; it is considered a classic by many.
- Fairchild, Betty and Howard, Nancy. **Now That You Know: What Every Parent Should Know About Homosexuality** (Harcourt, Brace, Jovanovich, 1979). This authorizes how today's experts define homosexuality, and what it means to a parent. Probably the best "first" book to give your parents.
- McNaught, Brian. **A Disturbed Peace: Confessions of an Irish Catholic Homosexual** (Dignity, 1981). Starting with a classic letter to Anita Bryant, Brian's writing will dispel the myth that gays give up morals and religion. A refreshing writer for both parents and gays to read early in their journey.
- Pennington, Sylvia. **But Lord, They're Gay** (Lambda Christian Fellowship, P.O. Box 1967, Hawthorne, CA 90250; 1981). This book written by a woman born an Orthodox Jew, converted to Pentecostal Christianity about 20 years ago. After several years of trying to convert gays she tells her story in this book of how God accepts us "as we are." Very helpful to the person who is deeply influenced by a more literal understanding of the Bible.
- Scanzoni, Letha and Mollenkott, Virginia Ramey. **Is The Homosexual My Neighbor? Another Christian View** (Harper and Row, 1978). It would be well for any gay or parent to read this book as soon as possible. It sets to rest many of the subtle and direct implications that the Bible is against homosexuality. The writers come from a feminist, Evangelical Christian perspective and are distinguished in their fields.
- Switzer, David K. and Shirley. **Parents of the Homosexual** (Westminster Press, 1980). The authors examine the anger and guilt parents often feel toward their child, themselves, and God when dealing with this complex and confusing experience. The authors are counselors, having worked with many gays and parents. Dr. Switzer teaches at Perkins School of Theology, Dallas. Stages of grief for parents are a classic description.
- Weinberg, George. **Society and the Healthy Homosexual** (St. Martin's Press, New York, 1972, New Edition, 1983). Freud, claims Weinberg, was more influenced by the Judeo-Christian prevailing attitudes than he thought. Dr. Weinberg is the first to coin the word, "homophobia." One reviewer calls this book a "jewel."

PAMPHLETS FOR PARENTS

- About Our Children**, (Parents and Friends of Lesbians and Gays, P.O. Box 24565, Los Angeles, CA 90024). Written in five languages, this pamphlet contains a positive statement to be shared with other parents. Single free copies available from Los Angeles; send a long, self-addressed stamped envelope.
- Ex-Gays: Cult of Celibacy**, by Dr. Ralph Blair (Evangelicals Concerned, Inc., Suite 803, 30 East 60th Street, New York, NY 10022).
- Changing Views of Homosexuality**, by Elizabeth Ogg (Public Affairs Pamphlet No. 563; Public Affairs, 381 Park Ave., New York, NY, 10016; \$.50).
- Parents of Gays**, by Betty Fairchild (Lambda Rising, 1724 20th Street, N.W., Washington D.C., 1976). Washington, D.C. Parents of Gays published this which led to the later book.



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Chicago, IL 312/779-7947
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WISCONSIN

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Milton

West Bend

WYOMING

Casper

Coming Out to Your Parents is available free to individuals who send a long self-addressed stamped envelope. Additional copies 25¢ each. \$20.00 per 100 (price includes postage). Order from Los Angeles or Philadelphia:

Parents FLAG
Box 24565
Los Angeles, CA 90024

Parents of Gays
P.O. Box 15711
Philadelphia, PA 19103

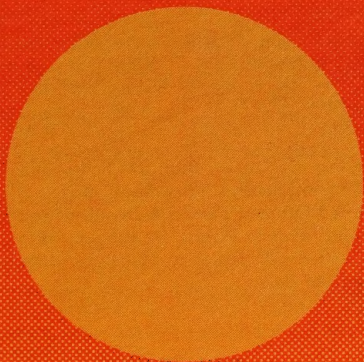
**About
Parents &
Friends of
Lesbians
and Gays**

The first group of parents of gay persons was formed in New York in 1973. Shortly thereafter groups formed in Los Angeles and in other parts of the country. In 1981 the federation was formed, with the acronym Parents FLAG. Although members are mostly mothers and fathers of lesbians and gay men, other relatives and friends, and gays, are also active members. Everyone is welcome.

Each parents group is a local organization, but each group is concerned with national and international issues as well. Each group's primary objective is to help parents and their gay children to understand and love one another, and to offer mutual support wherever it is needed.

Federation of Parents & Friends of Lesbians and Gays, Inc. is a non-profit, tax-exempt, all volunteer organization of parent groups/contacts, not affiliated with any ethnic, religious, economic, or political group.

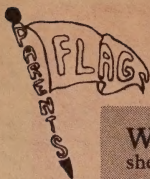
PLEASE SHARE THIS BOOKLET



ABOUT OUR CHILDREN*

* Au sujet de nos enfants
* 私たちの子供について

* 關於我們的子女
* Acerca de nuestros hijos



When our daughter learned about her brother being Gay, she wrote to him and asked, 'What is it like to be homosexual?' My son wrote her back, 'What is it like to be heterosexual?'

A father and member of
Parents FLAG

This father of a Gay son learned to understand the truth about homosexuality in discussions with representatives of the Federation of Parents & Friends of Lesbians and Gays, Inc. (Parents FLAG). He also learned to communicate better with his Gay son. Now the whole family is happier and closer.

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First Published in 1978 by Parents & Friends of Gays / LA

About Our Children is available free to individuals who send a long self-addressed stamped envelope. Additional copies, 15¢ each. See Page 15 for ordering information for booklets and other materials.

Organizations should inquire about the availability of copies of *About Our Children* in quantity.

WE ARE PARENTS OF GAY PERSONS.

New windows of understanding have opened to us. We are committed to help change attitudes and create an environment of understanding so that our Gay children can live with dignity and with respect.

We invite you to share our knowledge, to be free from fear, and to reach out, search, and discover more about being human.

我們是同性愛者的父母

近年來的新知識及了解已打破了同性愛者長久以來在社會中的緘默，故此我們誠懇地邀請你們加入我們的行列，互相幫助彼此放棄成見及恐懼，為我們同性愛的子女尋求及創造一個互相了解及有自尊的生活環境。

Nous sommes des parents d'homosexuels.

De nouvelles avenues de compréhension se sont ouvertes à nous. Nous sommes décidés à aider à changer les attitudes de la société et à créer un climat d'entente de manière à ce que nos enfants homosexuels puissent vivre avec dignité et respect. Nous vous invitons à partager nos connaissances.

私たちは同性愛者の親である。

理解への新しい窓が開かれた。私たちは私たちの同性愛者の子供たちが尊厳と敬意をもって生活できるよう、心的態度の変換を助け、理解にみちた環境を作りあげてゆく義務がある。

Somos Padres de personas homosexuales.

Se nos han abierto nuevos panoramas de comprensión. Estamos dedicados a ayudar a cambiar actitudes y crear un ambiente de comprensión para que nuestros hijos homosexuales puedan vivir con dignidad y respeto. Le invitamos a usted a que comparta nuestros conocimientos.

**Gay persons are
EVERYWHERE**

About 10% of the world population is homosexual.¹ Gay men and Lesbian women come from families from all corners of the earth, from every culture, ethnic group, and economic level.

A community the size of Des Moines, Iowa, for example, with a population of 194,000, contains about 20,000 Gay citizens. They and their immediate families number about 50,000.

Some Gay persons fit special stereotypes, but most look and act like individuals from the heterosexual majority. Physical appearance and mannerisms have nothing to do with a person's sexuality.

We may know, for example, both masculine women and effeminate men who are not Gay.

**Gay persons are
HEALTHY PERSONS**

Homosexuality, like heterosexuality, in and of itself, is not a mental or emotional disorder.¹

For example, Gay men and Lesbian women share the same amount of interest in sexual activity as heterosexual persons, neither more nor less.

Gay persons lead lives as varied as heterosexuals. They establish stable, longlasting relationships, work for a living, shop, watch TV, vote, and pay taxes.²

¹The American Psychiatric Association and The American Psychological Association.

²Alan P. Bell and Martin S. Weinberg, for the Institute for Sexual Research "Kinsey", *Homosexualities: A Study of Human Diversity*, (Simon and Schuster, 1978).

¹Alfred C. Kinsey, et al, *Sexual Behavior in the Human Male* (1948), and *Sexual Behavior in the Human Female* (1953), (W. B. Saunders)

● **Gay persons are
NATURALLY
HOMOSEXUAL**

"Homosexuality is deep seated and not something that one chooses to be or not to be."¹ No one knows how human sexual orientation is determined. During a decade of discussions with thousands of families having Gay and Lesbian children, Parents FLAG has found that:

- The Gay child is often aware of his or her sexual orientation at a very early age.
- None of the children were influenced or taught to be Gay by any person.
- Family fears of "catching" homosexuality, or of being "recruited" at school or elsewhere are "... utterly without scientific foundation."²

¹Dr. Alan P. Bell, senior author of the two-volume study, "Sexual Preference," Bell, Weinberg and Hammersmith (Indiana University Press, 1981).

²Dr. Jack Weinberg, President of The American Psychiatric Association, (Statement, 6 October 1977)

- In families where Gay children try to become heterosexual, all attempts fail.

- Many unhappy marriages leading to divorce, leaving heartbroken spouses and children in their midst occur because of Gays trying to conform to the heterosexual majority. Wouldn't it be better for society if people could be honest with themselves?

- Even in unusual, alternate-lifestyle families, the sexuality of parents does not influence or change a child's sexuality. Dr. Richard Green, State University of New York, found no appreciable difference in normal child development when parents were homosexual or transsexual.³



³Richard Green: "Sexual Identity of 37 Children Raised by Homosexual or Transsexual Parents," (The American Journal of Psychiatry, 135: 6 June 1978) p.692.

**☉ Gay persons are
PART OF THE FAMILY**

One of every four families has a Gay member. Our Lesbian daughters and Gay sons have parents, grandparents, sisters and brothers, cousins, aunts and uncles, and nieces and nephews, whom they love and care for.

Rejection of a Gay person by his or her family is a tragedy for each person in the immediate and extended family unit.

Parents FLAG Help/Hot Lines are in operation throughout the nation. The Help/Hot Line and rap/discussion meetings help to unite families and their Gay and Lesbian children. Permanent family division and lifetime heartbreak are often prevented.

**☉ Gay persons
RESPECT CHILDREN**

Child abuse: "child battering, sexual attack, and molestation," is mostly committed in the home. In the United States, 90% of all sexual child abuse is committed by heterosexual men on minor females,^{1, 3}

The molesters are fathers, stepfathers, grandfathers, uncles, and mothers' boy friends.^{1, 3}

45% of all sexual child abuse is by the child's own father.² Homosexual persons are rarely involved.

¹*Child Abuse and Neglect: The Problem and Its Management*, (U.S. Department of Health, Education, and Welfare, National Center on Child Abuse and Neglect) HEW (OHD) 75-30073.

²Paul Gebhard, John H. Gagnon, Wardell Pomeroy, Cornelia V. Christenson, of the Institute for Sexual Research "Kinsey," *Sex Offenders—An Analysis of Types*, (Bantam Books, 1967)

³*Sexual Child Abuse: A Contemporary Family Problem*, (National Organization for Women, and, Gay Rights Chapter, American Civil Liberties Union, 1977)

**Gay persons are
RESPONSIBLE
EMPLOYEES**

Our Gay sons and Lesbian daughters are teachers, doctors, and ministers. They work in heavy industry, and are clerks, artists and athletes, accountants and city planners.

Special attacks have been made against our Gay daughters and sons who are employed in the classroom, yet teachers are by law hired on the merit of their education, skills, and talent. In California, the State Department of Education said, "... the current law is sufficient to protect pupils from sexual advances by teachers, whether homosexual or heterosexual, and to prevent teachers from promoting their sexual life style or preference in the classroom."¹

¹Thomas M. Griffin, Chief Counsel, State of California Department of Education, Letter 22 December 1977.

In 1978 California voters by a 70% majority struck down a proposal that would have deprived a Gay man or woman the right to be a teacher.

**☉ Gay persons are
A FACT OF LIFE**

In this booklet the word heterosexual describes persons who are naturally attracted to the opposite sex.

The words Gay, Lesbian, and homosexual describe persons who are naturally attracted to their own sex.

Many of our children prefer the words Gay or Lesbian to homosexual, just as Black is preferred to Negro by many persons of African ancestry, or as Japanese, or Polish, or Italian are preferred to thoughtless and offensive racial and ethnic slur words.



同性愛者是一個廣大的「少數民族」

在本冊中所引用的同性愛者，係指那些與生俱來，自然地對同性發生興趣的人仕。而所謂異性愛者，則指那些對異性發生興趣的人仕。

從最廣泛與徹底的調計中指出，約有百份之十的人口是同性愛者，他（她）們跨越不同的地理環境，人種及社會經濟的界限，他（她）們的職業更包括各行各業，如教師、醫生、牧師、文員、商人、畫家、運動員、及會計師等等。

我們同性愛的子女喜歡被稱為「同性愛者」（GAY），而不喜歡如「同性色情者」（HOMOSEXUAL）或「屁股精」等的稱號，這就如同黑人不喜歡被稱為「黑鬼」，日本人被稱為「東洋鬼子」此類含有侮辱和歧視的名詞相同。

同性愛是自然的

雖然我們至今尚不太了解人類「性傾向」的成長，但由這幾年來與幾千同性愛者，其父母、兄弟姊妹，及科學家的互相討論，我們所得的結論如下：

※同性愛不是一種心理病態，在一個家庭中，有同性愛傾向的子女，通常在很年幼時便察覺自己的「性傾向」。

※至於有些家庭擔心子女會染上同性愛，或在學校裡受同性愛者所「徵集」，這都是完全沒有科學根據的。

※有些同性愛者曾經嘗試改造變成異性愛者，但均告失敗。

※子女由有同性愛傾向的父親或母親及他（她）的「愛人」撫養，他（他）們的「性傾向」不會因此而受影響或改變的。在紐約州大學格倫李察博士所做的調查報告裏，這個結論更得到科學化及客觀的支持。

同性愛者也是家庭的一份子

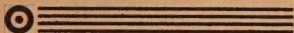
根據調查統計報告，約在四個家庭的成員中，就有一個同性愛者。正如其他異性愛的家庭成員一樣，他們大都關心及愛護其親屬，但若這些親人排斥及不能了解他們的同性愛家庭成員，那實在是悲劇。

加州的羅省（洛杉磯），自一九七五年就有一個由同性愛親友組成的熱線服務電話及聯會，目的在聯繫同性愛者及其親友，使大家可以互相了解及減少因「性傾向」而導至家庭分裂的可能性。

同性愛者多是愛護及尊重兒童的

由性犯罪的案件調查結果，大約百份之九十的案件是男子強姦女童的，而有百分之四十五更不幸地發生在同一家庭中，如父親強姦女兒等等，但在同性愛者中則很少有「性侵犯兒童」的事件發生。

※※本冊的中文翻譯由羅省郭世華心理學博士及「亞裔同性愛者聯會」提供。



L'homosexualité ne se choisit pas comme des vêtements ou une profession. Personne ne sait comment l'orientation sexuelle est déterminée. Après les discussions avec des familles ayant des enfants homosexuels sur une période de sept ans, les parents et les amis d'homosexuels ont découvert que:

- L'enfant homosexuel est souvent au courant de son orientation sexuelle à un très jeune âge.

- Aucun des enfants n'avait été influencés pour devenir homosexuel par quiconque.

- Dans les familles où les enfants homosexuels essayent de devenir hétérosexuels, toutes les tentatives ont échoué.

- La peur qu'ont les familles de voir leurs enfants "attraper" l'homosexualité ou être "recrutés" à l'école ou ailleurs est "... totalement sans fondement scientifique."

Une famille sur quatre a un membre homosexuel. Nos fils et nos filles homosexuels ont des parents, des grandparents, des soeurs et des frères, des cousins, des oncles et des tantes, des nièces et des neveux qu'ils aiment et pour qui ils ont de l'affection.

La réjection d'un homosexuel par sa famille est une tragédie pour tous les parents proches ou distants.

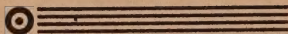
Abus d'enfants: "Les enfants battus, sexuellement attaqués et molestés" le sont généralement au foyer. Aux Etats-Unis, 90% de tous les abus sexuels d'enfants sont commis par des hommes hétérosexuels sur des filles mineures.

Les coupables sont généralement le père, le beau-père, le grand-père, l'oncle ou l'ami de la mère. Ce sont rarement des homosexuels.

Dans cette brochure le mot hétérosexuel décrit une personne qui est naturellement attirée par le sexe opposé.

Le mot "Gay" ainsi que les mots Lesbienne et Homosexuel décrivent des personnes qui sont naturellement attirées par le même sexe.

La plupart de nos enfants préfèrent le mot "Gay" ou Lesbienne plutôt qu'homosexuel, de la même manière que le mot Noir est Préféré au mot Nègre par de nombreuses personnes d'origine africaine, et que les mots Japonais, Polonais ou Italien sont préférés aux mots d'argots cruels appliqués racialement ou ethniquement.



同性愛とは、衣裳や職業を選ぶように、選択したものではない。人間の性の配向というものが、どのようにして決定されるものか知る人は一人もいない。七年間にわたり、数千人にわたるゲイの人達の家族との話し合いを通し、同性愛者の親と友の会は次の事を発見して来た。

まずゲイの子供たちは、かなり幼い時から自分の性の配向に気付いていることが多いということである。

又、どの子も、一人として他の人からゲイやレスビアンになることを教えられたり、人に影響されてそうなった者はいない。

ゲイの子供達が異性愛者になろうと努力した家族のうち、成功したものは皆無である。

同性愛が「うつる」とか、学校その他で「選ばれ、仲間になられる」という家族のおそれは、「ぜんぜん科学的根拠のないものである。」

少し変った、交代制のライフスタイルの家族制度内ですら、両親のセクシュアリティ（性向）が子供のセクシュアリティを変えたり、影響したりすることはない。ニューヨーク州立大学のリチャード・グリーン博士は、両親が同性愛者であっても、異性愛者であっても、その子供の正常な成長には、何らさしたる相違がないことを認めている。

四家族に一家族は、ゲイの一員をもっている。私たちのゲイの息子達もレスビアンの娘達も、それぞれ深く愛し気にかけている親があり、祖

父母、姉妹、兄弟があり、いとこたち、叔父叔母、甥、姪があるのである。

ゲイだからといって、家族が同性愛者を受け入れないということは、その直接の家族又は広意義での家族の一人一人にとっての悲劇である。

ロスアンジェルスにおいて、同性愛者の親と友ホットラインは1975年以来ずっと運営されて来ている。このホットライン（直通電話）及び、話し合いの会は、家族と同性愛者たちの橋わたしとして助けて来た。こうして永久的家族の離反、一生涯つきまとう傷心とを防ぐことができた事もたびたびである。

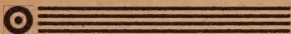
子供虐待：「子供に対する暴力、性的暴力行為及び性的いたずら」はほとんどが家庭内で起っている。米国内の子供に対する性的虐待の90%は、異性愛者の男性が未成年の女子に対し犯したものである。

又、性的いたずらをする者は、父親、継父、祖父、叔父、そして母親の男友達である。

子供虐待の45%は、子供の父親によって犯されている。同性愛者が関係していることは稀である。

このパンフレット中、異性愛（ヘテロ セクシュアル）という言葉は自然に異性に惹きつけられる人の事を意味する。

又、ゲイ、レスビアン、又は同性愛（ホモ セクシュアル）という言葉は、自然に同性に惹きつけられる人のことである。



La homosexualidad no se elige como se eligen los vestidos, o una clase de trabajo. Nadie sabe como se determina la orientación sexual humana. En discusiones que cubren siete años con miles de familias con hijos homosexuales, los Padres y Amigos de Homosexuales han descubierto que:

- El niño homosexual tiene frecuentemente conciencia de su orientación sexual en una edad muy temprana.

- Nadie influenció ni enseñó a ninguno de los hijos a ser homosexuales o lesbianas.

- En familias en que los hijos homosexuales tratan de hacerse heterosexuales, fracasan todos los intentos.

- Los temores familiares de "contaminarse" de la homosexualidad, o ser "reclutados" en la escuela o en otra parte son "... completamente sin fundamento científico".

Una de cada cuatro familias tiene un miembro homosexual. Nuestros hijos lesbianas e homosexuales tienen padres, abuelos, hermanos y hermanas, primos, tías y tíos, y sobrinos y sobrinas a quienes quieren y por quienes se interesan.

El repudio de una persona homosexual por parte de su familia es una tragedia para cada una de las personas de la unidad familiar inmediata y extendida.

Maltrato de los niños: "el golpeo, ataque sexual y abuso sexual de los niños" se comete principalmente en el hogar. En los Estados Unidos, el 90% del abuso sexual de los niños lo cometen los hombres heterosexuales con niñas menores de edad.

Las personas que cometen estos abusos son los padres, los padrastros, los abuelos, tíos y amigos de las madres.

El 45% de todo el abuso sexual de los niños lo comete el propio padre del niño. Raramente están complicadas las personas homosexuales.

En este folleto la palabra heterosexual se refiere a personas que sienten naturalmente atracción por el sexo opuesto.

Las palabras "Gay," Lesbiana y homosexual se refieren a personas que sienten naturalmente atracción por el mismo sexo.

Muchos de nuestros hijos prefieren las palabras "Gay" y Lesbiana a homosexual.

About Parents & Friends of Lesbians and Gays

The first group of parents of Gay persons was formed in New York in 1973. Shortly thereafter groups formed in Los Angeles and in other parts of the country. In 1981 the Federation was formed, with the acronym Parents FLAG. Although members are mostly mothers and fathers of Lesbians and Gay men, other relatives and friends, and Gays, are also active members. Everyone is welcome.

Each parents group is a local organization, but each group is concerned with national and international issues as well. Each group's primary objective is to help parents and their Gay children to understand and love one another, and to offer mutual support wherever it is needed.

Letter
from
Joel
tells
why
we
are

Dear Loving Parents of Gays:

Thank you for being who you are.

As a result of your organization
I was able (and willing) to tell my
father that I am Gay.

For the first time in twenty years
my father told me he loved me.

You made it all happen . . ."

*Joel
Los Angeles
June 20, 1978*

Parents speak out and are heard!

"I am not concerned
about my
daughter's homosexuality.
What does concern
me is a
generally misinformed,
hostile society
that may prevent her
from achieving
her potential."

A mother and member of
Parents FLAG

"As the truth
replaces fear and
superstition,
attitudes are changing.
In the meantime,
don't let society
rob you of your
special child."

A mother and member of
Parents FLAG

Federation of Parents & Friends of Lesbians and Gays, Inc. is a non-profit, tax-exempt, all volunteer organization of parent groups/contacts, not affiliated with any ethnic, religious, economic, or political group.

**AS PARENTS OF GAYS MEETING WITH OTHER
PARENTS WE HAVE LEARNED**

Our Gay sons and daughters come from "model" families,
single-parent, those with dominant or submissive
mothers, weak or strong fathers—all kinds.

There is no pattern.

WE HAVE LEARNED

Our Lesbian daughters and Gay sons are the only child,
the youngest/middle/oldest. There is no pattern.

WE HAVE LEARNED

To be free from the burden of guilt for our children's
natural, normal sexual orientation.

WE HAVE LEARNED

To recognize our children's expression of love
as honest and moral.

WE HAVE LEARNED

"We love our Gay and Lesbian children."

子女の同性愛傾向，不是受家庭影響或他人教導的。美國著名的「金賽博士性學研究所」，最近就對這一點提出了科學證明。

**Comme il a été prouvé par des réunions
de parents d'homosexuels avec d'autres parents,
"Nous aimons nos enfants homosexuels."**

同性愛者の親として他の親達と会って学んだことは、「私たちは私たちの同性愛者の子供たちを愛している」ということである。

**En las reuniones de Padres de Homosexuales con
otros padres hemos descubierto que
"Nosotros amamos a nuestros hijos homosexuales."**

Read by Parents and Recommended

- Alan P. Bell, Martin S. Weinberg, Sue Kiefer Hammersmith, *Sexual Preference*, (Indiana University Press, 1981)
- Betty Berzon and Robert Leighton, *Positively Gay*, (Celestial Arts, 1978)
- Mary Borhek, *My Son Eric*, (Pilgrim Press, 1979)
- Howard Brown, *Familiar Faces, Hidden Lives: The Story of Homosexual Men in America Today*, (Harcourt Brace Jovanovich, 1976)
- Vern L. Bullough, *Homosexuality, a History*, (New American Library, 1979)
- Betty Fairchild and Nancy Hayward, *Now That You Know*, (Harcourt, Brace Jovanovich, Paperback, 1979)
- Alan Malyon, *Homosexual Adolescent: Developmental Issues & Social Bias* (Journal of Child Welfare, 1981, pp. 321-330)
- Del Martin and Phyllis Lyon, *Lesbian/Woman*, (Bantam Paperback, 1977)
- Brian McNaught, *A Disturbed Piece*, (1981; Dignity, 1500 Massachusetts Ave. N.W., Suite 11, Washington, D.C. 20005)
- Elizabeth Ogg, *Changing Views of Homosexuality*, Public Affairs Pamphlet No. 563, (50¢; Public Affairs Committee, Inc., 1981, 381 Park Avenue South, New York 10016)
- Troy Perry, *The Lord is My Shepherd and He Knows I'm Gay*, (1972; Universal Fellowship M.C.C., 5300 Santa Monica Blvd., Los Angeles, CA 90029)
- Letha Scanzoni, Virginia Ramey Mollenkott, *Is the Homosexual My Neighbor?*, (Harper & Row, 1978)
- Charles Silverstein, *A Family Matter*, (McGraw Hill Paperback, 1977)

MANY ORGANIZATIONS SUPPORT GAY RIGHTS

RELIGIONS Lutheran Church in America • United Church of Christ • Christian Church (Disciples of Christ) • National Federation of Priests' Councils • *Commonweal* • *Christianity and Crisis* • National Conference of Catholic Bishops • Catholic Theological Society of America • National Council of Churches • The Protestant Episcopal Church • Society of Friends — Pacific Yearly Meeting (Quakers) • American Friends Service Committee • Unitarian-Universalist Association • United Methodist Church • United Presbyterian Church • Union of American Hebrew Congregations • Commission of Social Action to Reform Judaism • **PROFESSIONAL ORGANIZATIONS** American Public Health Association • American Psychological Association • American Psychiatric Association • American Medical Students' Association • American Personnel and Guidance Association • American Association for the Advancement of Science • American Anthropological Association • American Library Association • American Association of University Professors • American Federation of Teachers (AFL-CIO) • California Teachers Association • United Teachers of Los Angeles (AFL-CIO) • National Education Association • **CIVIC ORGANIZATIONS** American Civil Liberties Unions • Los Angeles City Council • San Francisco City and County Governments • San Francisco Labor Council • National Organization for Women (NOW) • National Association for the Advancement of Colored People (NAACP) • Young Women's Christian Association of the United States (YWCA) • California Democratic Council • State of California Fair Employment Practices Commission • Libertarian Party • National Women's Conference (IWY) National Plan of Action • California League of Women Voters • **Partial List** •



SUPPORT, ASSISTANCE and MATERIALS available from Parents FLAG

The Federation of Parents & Friends of Lesbians and Gays is active in many parts of the U.S.A. and other nations. We can furnish speakers for your organization. Our lending library is available to groups and individuals. Regular rap meetings are held throughout the United States. (Contact Parents FLAG headquarters for your nearest parent group or contact.)

In addition to this brochure (of which hundreds of thousands have been distributed), Parents FLAG has also produced a series of cassettes. These tapes of 20 workshops, conducted during Parents FLAG First International Convention (held in August 1982 in Los Angeles), are now available to individuals or groups. The topics are: 1. Politics in the Gay/Lesbian Community • 2. Lesbians in the Woman's Movement • 3. Reaching the Community at Large through Public Relations • 4. How to Come Out to Family and Friends. 5. Legislation Affecting Lesbians/Gays • 6. How to Conduct a Speakers Bureau • 7. Bulk Mailing and Packet Assembly for Your Group • 8. How to Facilitate a Rap Group • 9. How to Handle a Parent FLAG Help/Hot Line • 10. Organizational Challenges • 11. Alcoholism in the Gay/Lesbian Community • 12. Counseling Spouses and Friends • 13. How to Reach the Religious Community at Large • 14. Challenges for Gay/Lesbian Couples • 15. Gay/Lesbian Literature and History • 16. Medical/Health Problems in the Gay/Lesbian Community • 17. An Arrest in the Family • 18. Sharing Ideas and Experiences • 19. The Gay/Lesbian Adolescent • 20. Visibility of Lesbians in Professional Careers.

Cassette Prices: 1-4 tapes \$5 each; 5 or more tapes \$4 each; set of all 20 tapes \$65 (set includes one surprise bonus tape); please add 25¢ per tape for mailing.

USE THE COUPON BELOW TO ORDER MATERIALS OR TO REQUEST ASSISTANCE

Mail to: Parents FLAG, P.O. Box 24565, Los Angeles, CA 90024

- ☐ I am interested in becoming a local parent contact. Please contact me.
- ☐ I am interested in starting a local parent group. Send me a "How to Start a Parent Group" packet.
- ☐ Send me a copy of your newsletter.
- ☐ Send me another copy of *About Our Children*. I have enclosed a self-addressed, long, stamped envelope.
- ☐ Send me _____ additional copies of *About Our Children*. I have enclosed 15¢ for each copy.
- ☐ Send information about the availability of *About Our Children* in large quantities.
- ☐ Send me the following cassettes (please order by number): _____

I have enclosed \$_____ (see price schedule above) plus 25¢ per cassette for mailing.

- ☐ Enclosed is my tax-deductible contribution of \$_____ to help support the Parents FLAG educational programs.

Name _____

Address _____

City _____ State _____ Zip _____

Please share this booklet.

**Box 24565
LOS ANGELES
CA 90024**



can
we talk?

congratulations

You've taken the initiative to care for yourself and your partner. It looks like the AIDS virus has been found, but the epidemic isn't over. This brochure tells you how you can reduce your risk of getting AIDS. Protecting yourself doesn't mean giving up sex. It means enjoying sex that is safe.

Researchers agree that the most un-safe sex is that in which bodily fluids are exchanged, especially blood and semen. The more partners with whom sexual activity includes the exchange of bodily fluids, the greater the risk.

Safe sex is something we've all been talking about. Now let's do it!



Can you pass the safe-sex test?

SEX I LIKE TO DO (OR MIGHT BE TALKED INTO)

*Please check the boxes
that apply to you.*

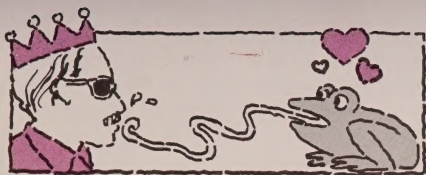
- ☐ Being fucked without a condom.
- ☐ Fucking without a condom.
- ☐ Being fucked with a condom.
- ☐ Fucking with a condom.
- ☐ Getting sucked.
- ☐ Sucking.
- ☐ Masturbation/jacking off.
- ☐ Kissing/hugging.
- ☐ Watersports in mouth.
- ☐ Watersports on skin.
- ☐ Fisting.
- ☐ Dildo and toys.
- ☐ Other fantasies.

SAFE

UNSAFE



If you checked boxes for sexual activities that are coded purple, your job is to change to activities that are coded black. Our goal is to stay in the black and stay healthy. Please read on and find out why this is so important. . .



DEEP KISSING

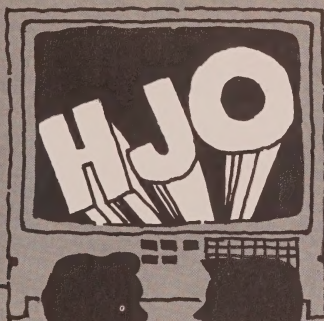
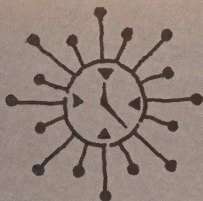
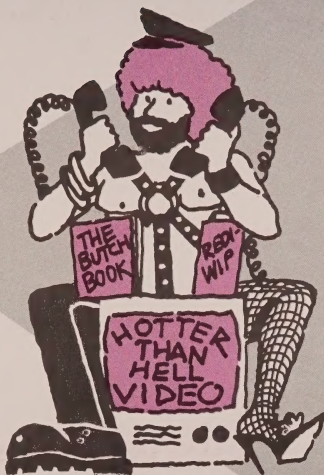
MINIMAL RISK

If neither person has open cuts or sores of the mouth, lips, or tongue, kissing probably represents little risk.

HUGGING

YES! YES! YES!

BE CREATIVE—Sensual massage, nipple play, verbal games, role playing, toys, cuddling, erotic touching, costumes, brunch, phone sex, mirrors, shopping, uniforms, fantasies use your imagination!!!



JACKING OFF

GO FOR IT!

Since no bodily fluids are exchanged, mutual masturbation offers no risk for AIDS transmission. Go wild in your fantasies with yourself and your partner. You can imagine any kind of sex while beating off your partner. Be careful about getting cum in cuts or other openings!

SUCKING

DON'T SWALLOW CUM

BEING SUCKED—If there are no cuts on your penis to be infected by mouth germs, probably no extra precautions need to be taken except to avoid damage done by the teeth. But remember—help protect your partner—don't cum in his mouth.

SUCKING—If there are no cuts on your partner's penis or in your mouth, this activity probably presents minimal risk. Remember that semen is a bodily fluid that may contain germs. Not having your partner cum in your mouth is the best way to minimize your exposure. Not swallowing the cum is the next best. If there is uncertainty about the recent whereabouts of your partner's penis, requesting a shower never hurts.



IT'S TIME TO TRY
NEW
PROTEIN DRINKS!

FUCKING

DON'T FUCK WITHOUT A CONDOM!

Being Fucked—There is increasing evidence that this is one of the most likely ways to get AIDS. Because the rectal lining can be easily injured during anal intercourse, germs in your partner's semen can enter your bloodstream. If you're going to fuck, use a condom. Condoms have been shown to be reliable in containing viruses. To further reduce the transmission of germs, don't use spit as a lubricant and only use lubricants from a spigot-like closed container that can't spread fecal germs.

Fucking—Use of a condom will protect the wearer against many of the sexually transmitted infections.

Dildos and Toys—If you are going to use dildos and toys, only use your own. Keep your toys clean, don't share them with others.



STREETS OF SAN FRANCISCO
STAR
KARL MODERN SEZ:
"I DON'T LEAVE HOME
WITHOUT IT"

WATERSPORTS

CLOSE YOUR MOUTH

Urine on unbroken skin probably presents little risk, but when it enters your body it becomes an exchange of a bodily fluid.

FISTING

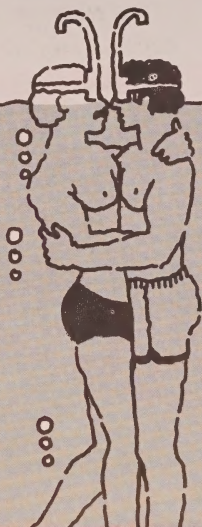
VERY RISKY

Through injury to the rectal tissues, germs may penetrate into the bowel and bloodstream. The inserting partner's hand is also exposed to these germs and, with the tissue injury involved, could be exposed to his partner's blood. This is a practice for which correlation with AIDS has been proven.

RIMMING

VERY RISKY

The active partner is at risk of swallowing fecal germs. The receptive partner may absorb his partner's saliva into his bloodstream. Rimming exposes you to many infections and should be avoided to stay healthy.



DRUGS AND ALCOHOL

CUT BACK

Although drugs and alcohol aren't considered a direct cause of AIDS, we need to be concerned about them, just as we are about our sexual practices. Research shows that alcohol, speed, marijuana and poppers damage the immune system, leaving us open to diseases we might otherwise be able to ward off and perhaps making us more susceptible to AIDS. I.V. drug use is a direct high risk for AIDS.

Also, drugs and alcohol can impair our judgement and damage our ability to make wise decisions. When we get high, we are likely to be tempted into sexual activities which are riskier for AIDS.

So cut down or eliminate your drug and alcohol use. If you use drugs, don't use needles. And if you think you have a drug or alcohol problem, get professional help.



Acquired Immune Deficiency Syndrome (AIDS) is a serious crisis affecting everyone, but especially gay men. We wrote this brochure to inform gay men of risky, not-so-risky, and safe sexual practices. And just as importantly, we want this brochure to help all of us gain the strength to make the necessary changes in our sexual lives—changes that will help us experience sexuality which is sensuous, satisfying, *and* safe. These risk reduction suggestions are based on the guidelines developed by Bay Area Physicians for Human Rights, a gay-identified organization of health professionals.

Many of us have made some of these important changes; most of us realize that we have not made enough . . . yet.

- Limit the number of sexual partners. ■ Learn to say no.
- Choose partners you can have safe sex with. ■ Have only *safe* sex.

We are fighting for our lives. We will not deny our sexuality, but we can be sexual in ways that will not put us in significant danger of contracting this life-threatening disease.

We also must support local organizations in demanding that government and health institutions respond to this crisis. We have a right to quality health care. We refuse to die as a result of homophobic governmental neglect. The AIDS crisis will end only when we exercise that political strength we have built over the years.

Remember guys, we're all in this together.

THIS BROCHURE DISTRIBUTED BY SAN FRANCISCO AIDS FOUNDATION

54 10th Street, San Francisco 94103

The Foundation's services include:

■ Information and Referral—through its San Francisco and Northern California toll-free hotlines, the Foundation provides up-to-date and accurate information on all aspects of AIDS and medical and psychological referrals to AIDS-sensitive providers.

■ Education and Literature—through its speaker's bureau, community forums, health professional seminars and a variety of literature, the Foundation educates the populations at risk, the general population and health care providers about AIDS.

■ Direct Services for People with AIDS—through its social work program, the Foundation assists people with AIDS in accessing various social service programs.

FOR AIDS ASSISTANCE OR INFORMATION, CALL
THE SAN FRANCISCO AIDS FOUNDATION HOTLINE:

In San Francisco: **863-AIDS**

In Northern California:
TOLL-FREE
800-FOR-AIDS

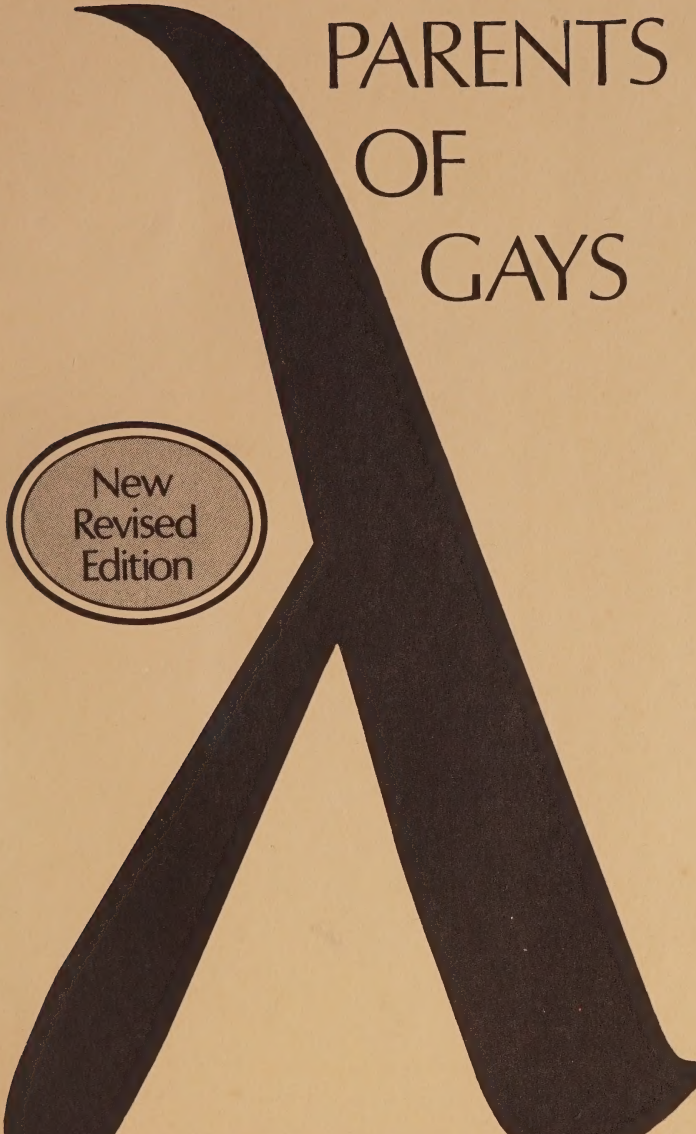
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PARENTS OF GAYS



New
Revised
Edition

PARENTS OF GAYS

Copyright 1975, 1976 by Betty Fairchild

Revised edition ©1982 by Lambda Rising, Inc.

Cover design by Beth Russo

The Greek letter Lambda, which appears on the cover, has been adopted internationally as the symbol of liberation for all gay women and men. Thus, it seems appropriate for parents of gay children, who also wish to become liberated.

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This pamphlet, originally prepared in 1975, is based on the early experiences of the Washington, D.C. Parents of Gays group. Today, many more such groups exist and some communities offer other sources of help; nonetheless, for most families, these resources are minimal. And despite changing attitudes toward homosexuality by some segments of our society, we believe that the issues presented here are basically applicable to most parents of gay people.

For additional study, the publications listed at the back of the booklet, among others, will enhance the reader's understanding of this area of human sexuality and what it means in the family context.

--Betty Fairchild

PARENTS OF GAYS

The Group and the Issues

BEGINNINGS

One Parents of Gays group came into existence on May 1, 1974, when four women met in an apartment in northwest Washington, D.C. Although strangers to each other at the time, we had a deep common bond, and each of us hoped to share or learn something that would help us deal with having a child who was gay.

During the evening, we talked with each other, sometimes hesitantly, sometimes encouragingly, sometimes with pain, with puzzlement, or even with angry frustration. The new experience for all of us was sharing heretofore un verbalized feelings with others who were going through the same thing.

Since that initial get-together, many things have happened, in D.C. and elsewhere. Parents groups have proliferated all over the country and in Canada. In those groups, a few or a lot of parents come to meetings. Some come only once or twice; others return regularly and develop a vital interest in what happens in the group. Some groups remain relatively small; others become large and strongly organized.

This booklet comes out of one group's early experiences. It is intended to present some new insights and information about parents in relation to their gay daughters and sons.

* * * * *

Why Parents of Gays groups. . .

First, some history. The Gay Liberation movement, as it was then called, began in earnest in 1969 when hundreds of gay people fought back during a police raid on The Stonewall Inn, a gay bar in Greenwich Village. Since then, the needs and rights of gay women and men have drawn increasing attention (and some approbation!) in our society. Many of us have reexamined our own long-held beliefs and attitudes, and some good changes have occurred. Gay activists and others have worked hard to advance the rights of homosexuals in a number of areas, and to bring an end to the oppressive, cruel and degrading treatment many of them have suffered for centuries. Issues of gays in the military, gay teachers in the public schools, custodial rights of gay parents, and housing and employment rights of gay people have all been spotlighted in recent years. The media have begun to portray gay people more honestly and fairly. Within many professions, gay caucuses have been formed, through which their members are working for change. By the mid-70's more than two dozen cities had passed equal rights amendments intended to benefit gay people, and efforts are being aimed at the state and national levels. But changing laws does not automatically change attitudes, and thus deeply held prejudices and stereotyped images of homosexuals still prevail among much of society in this country.

While many gay people themselves still meet indignity and indifference in their daily lives, there are others who suffer with and for them in virtual silence: their families. Mother, father, brothers and sisters, and sometimes other family members still undergo tremendous pain, anxiety, fear, and other stress, after it is learned that a son or a daughter is gay. There are few situations which people feel less free to discuss with others. Very often, parents

determine to keep this information from other children in the family, and certainly from relatives and friends. This means, among other things, that there is no one to talk to about it. If it happens that one parent is raising the family alone, the sense of isolation is even greater. (But even in two-parent families, differing attitudes toward their gay child create additional stress for Mom and Dad, instead of shared support and concern.) And since most parents' feelings of shame and guilt about the subject of homosexuality--imposed on them by society, culture, and the church--are likely to be strong, their anguish over this "terrible secret" is magnified.

To whom can distressed parents turn for help, for accurate information, or for sympathetic understanding? Even today, many doctors and psychiatrists have little to offer but an attempt to "cure" or to help the child "adjust to this unfortunate condition." Although in 1974, the American Psychiatric Association voted to remove homosexuality from the "sick list," the official action did not remove the bias of hundreds of Association members, some of whom have requested that the decision be reconsidered. Some parents turn to their pastor, rabbi, or priest, but, although a number of religious leaders are broadening their understanding of homosexuality, that number is still incredibly small. And if relatives and friends are told, they may at best "sympathize" with the "great tragedy" that has struck the family, and at worst draw away, and even forbid the gay person to come around their children any more.

Just as a young person "coming out" often feels that he or she is the only gay person in the world, so parents faced with the news that their child is gay usually feel desperately alone....This, in effect, may answer the question: Why a parents' group?

How it started in the nation's capital. . .

One day in early 1974, three young men struck up a conversation with a woman named Betty Fairchild. As they chatted, Betty told them how, in the four years since her son had confided in her, she had come to terms with his being gay. She acknowledged her initial reaction of shock and pain, which she attributed to her uninformed and conventional viewpoint toward homosexuality at the time. But, through a variety of experiences, she now felt totally comfortable with the subject. One of the young men commented that there ought to be a group for parents in this area, so they could meet and talk things over and maybe get some new ideas on the subject. And thus, the seed was planted. With a little nourishment and time, it grew and flowered, as Betty decided to see what she could do to get a group started.

The most effective (and perhaps the only possible) approach to reaching parents seemed to be through the gay community itself. Betty met with members of the Washington Area Gay Community Council (since disbanded), the Mattachine Society, Metropolitan Community Church (MCC), and with other gatherings of gay people--and everywhere the prospect of a group for Parents of Gays was met with enthusiasm and support. Washington's monthly gay newspaper published notices, and the local gay radio show devoted one entire program to the potential group, and continued to announce its formation regularly. An unexpected chance to appear on a television program about the parents of gay children gave Betty a chance to discuss the subject, and elicited a few inquiries from viewers. Because it seemed important to provide a personal contact for parents who might not write or call an unidentified number, Betty decided to use her name and telephone as that contact. This proved an effective way to provide reassuring information to hesitant or skeptical parents.

Information and encouragement were soon forthcoming from the Parents of Gays group in New York City, which had been organized the year before.

It took about two months for even those first three parents to respond, and for the first meeting to take place. After a few meetings at irregular intervals, Parents of Gays of Washington decided to get together twice a month.

What POG meetings are all about. . .

One question we're always asked is: "What do you do at your meetings? Once parents decide to 'risk it' and come to Parents of Gays, what actually happens?"

A good many sessions involve personal stories, as parents share their experiences and feelings about their gay son or daughter. Virtually everyone becomes aware of a tremendous sense of release by starting to talk with others about what has been, up to now, a painful and almost entirely hidden subject. A woman says, quietly: "I just couldn't believe it when my son told me ...and I still can't." As others in the group offer sympathetic encouragement, she suddenly feels as if a wound has started to drain and healing begins. Another mother insists that she is irritated at her gay daughter; but she comes back next time, saying: "After talking with all of you, it doesn't seem quite so terrible." And that is the beginning of acceptance. Even those parents who go home from their initial meetings still unable to "accept" speak of the surprising relief at no longer feeling so isolated and alone.

But usually parents who are really interested in learning (and most of those who come to our meetings are) find they begin to feel differently about homosexuality, and consequently about their gay child, as they gain new information through a variety of experiences.

The important things we do. . .

First, we have found that meeting and talking with gay people is exceptionally helpful. In virtually every POG group, gay men and women

attend at one time or another. This provides the first opportunity for some parents to get to know gay people, other than their own child, and they are very reassured to see that they are vital, articulate, functioning, and interesting people, and a lot of fun to be with. Far from being shy about speaking with them, most parents will ask a lot of questions and voice their own apprehensions to these young men and women. And they are usually quite encouraged by the kind of information they get. Moreover, through these exchanges, both the parents and the gay women and men begin to understand each other's problems and feelings in a new way.

Second, some of our own gay sons or daughters occasionally come along to meetings. Frequently, a parent and child find themselves sharing things with each other or the group that they have never shared before, and they both gain new perspectives and insights. Other parents seem to benefit, too, by meeting these young people and observing them interrelating with their parents. Besides the increased communication, the children are always immensely pleased and proud of Mom or Dad for making the effort to understand, by coming to the Parents' group.

Another important goal of Parents of Gays is to encourage reading on the topic of homosexuality. We have a lot of good books and other materials available to take or to borrow. Most parents find that reading does expand the scope of their understanding, and they begin to see homosexuality as a universal phenomenon that is, in truth, a part of the normal range of human behavior--a pretty radical idea to most of them at first, as well as to society in general. Contemporary literature provides an increasing variety of helpful information, ranging from a discussion of "popular"--though frequently destructive--psychiatric approaches to the topic at hand, to personal life stories by lesbians and gay men, to dissertations on gay politics, to reports on studies of various aspects of the gay experience, to gay liberation writings, to

best-selling novels and important works that have been published recently. Also, a comprehensive and frequently updated list of positive readings is provided to suggest additional material. Frequently, we'll call attention to pertinent articles as they appear in newspapers and magazines, and any appropriate newsletters and information published locally or elsewhere are provided as available.

As an additional help, we try to keep up on community activities. Knowing what's going on in one's own gay community (and just becoming aware that there is one!) brings into focus the number of gay people in all professions, occupations, economic levels, etc. And the fact is that many of them are actively working to help each other--in the areas of political, social and civil rights action; spiritual life; the dissemination of information; physical and mental health care; legal referrals; entertainment and recreation; providing alternatives to the bars; growth through rap sessions and study groups; educating others for change; and establishing businesses by and for gay people.

Beyond the actual meetings, parents occasionally meet with gay people in other settings, and once again they see that their daughters and sons and their friends have interests, concerns, and good times similar to their own.

In a growing number of communities, there are church-related organizations specifically created to meet the spiritual needs of gay people. Besides the Universal Fellowship of Metropolitan Community Churches, there is Dignity for Roman Catholics, Integrity for Episcopalians, various Jewish congregations, Gay Lutherans, and Affirmation for United Methodists. Quite often, parents will attend religious services with their children. Most of them find it quite moving to share in worship with dedicated men and women, many of whom have felt unwelcome in their home churches.

Sometimes, some of our kids have taken Mom or Dad, or other family members, to one of the local gay bars. It's pretty well established, among most young people--gay or not--that the gay discos are a great place to dance, and parents often enjoy them a lot. Occasionally, a bit of flamboyance or the unaccustomed sight of affection between two women or two men presents an astonishing scene to some newcomers, but this, too, is a good learning experience.

All of this--talking with other parents, reading some good materials, talking openly with our own children, and meeting a variety of gay women and men in a variety of situations--helps us understand our gay children (and ourselves) in a wonderful new way.

Why most POG groups remain small. . .

It's true that most groups stay small. We think there are a couple of good reasons. For one, it's usually pretty hard for parents to acknowledge publicly that they have a gay child. Most of them have hidden that fact for months or years--from everyone, often even from themselves. Because homosexuality has long been burdened with ugly connotations in our society, it is almost always impossible to deal with it rationally. The mere word engenders such strong emotional feelings that it is extremely difficult for some parents to consider walking into a roomful of strangers, even supposedly sympathetic ones, when just doing so says: My child is homosexual. Many parents have never been able to say the word aloud! So, even after they've heard about "a group for parents of gay people," the decision to join it is tough.

A second point is that ways to publicize the groups seem limited, and word of them still has not reached many of the parents in any one community who may be aware that they "qualify."

However, even with the best of publicity, there are far too many parents who would never come to a Parents of Gays meeting.

What keeps parents from joining POG. . .

First of all, it turns out that a parent who does come to the group basically seems to have a good relationship with the child--despite whatever anguish exists at the moment. Now, several parents acknowledge that they first showed up--not because they thought it such a good idea, but only because their child had asked them to. Even so, they must have had some desire to learn or to understand better, as well as a willingness to find out what the group has to offer.

On the other hand, as we have often noted, the people who need the group most are the ones who will never show up. For, unfortunately, in a different family setting, where parents close themselves off from the gay child, or are hostile, angry, and vituperative, there's not much chance that Mom or Dad wants to learn anything. They say, instead: "How could you do this to us?" or "You keep your 'queer' friends away from the house! I don't want the neighbors to know!" And some parents would rather sweep the whole thing under the rug: "I'm not interested in hearing another word about--that!" Sadly enough, they seem more concerned with their own feelings, and with the opinions of others, than with what their child is feeling or trying to deal with. Young people say to us again and again: "I wish I could get my parents to come to your group--but they won't even talk about it. . . ."

Why it's so tough to find out your child is gay. . .

For many parents, built-in expectations for the child (marriage, home, family, successful

career) seem suddenly smashed. Many mothers say that their first thought is: "No grandchildren!" There seems, too, to be a confusion of feelings and emotions: fear of what might happen to a gay child; guilt about where the parents "went wrong"; and, even in the best of us, some degree of panic that "people will find out." Some immediately think of "psychiatrist" and "cure," despite professional pronouncements that homosexuality is not a sickness. But most of all--because few parents, like other straight people, understand what it really means to be gay--there is an overwhelming revulsion at the whole idea, and an unstoppable feeling that it can't be true.

That revulsion seems to stem from the deeply ingrained prejudices and beliefs about a subject that Western society has declared taboo for hundreds of years. Throughout those years, during which it certainly has existed, homosexuality has been scorned and ridiculed, and regarded as a serious abnormality, a perversion, criminal behavior, or a mental illness. Most of us--including most gay people--have been taught, as if it were an undeniable fact of life, that homosexuality is wrong, evil, sick, hateful, and totally unnatural, unacceptable--and certainly unmentionable. Thus, it is hardly surprising that we are distressed to hear our child say: "Mom, Dad--I have something to tell you.... I am gay."

How Parents of Gays helps parents. . .

All the things we do seem to help--the talking, the reading, meeting with gay people, and so on. All of the group experiences, in addition to letting parents get their own feelings out, are intended to reinforce the concept that homosexuality is indeed within the range of normal human behavior, that it is as natural for some people to be gay as it is for others to be straight.

Most parents need time, and an ongoing series of experiences, before they truly understand this concept; it is not something that can be readily accepted just because it is rationally stated.

But it's important to note, too, that not all parents who come to the group are equally distressed. We have had two or three parents who have always understood and accepted their gay child. One mother actually had helped her daughter acknowledge that she was gay. Another set of parents, who told us they had been through some painful times in the past when they learned that both their children were gay, are now among our most positive and encouraging members. And one woman recently let us know that not just one, but two, of her children are gay. Parents such as these, who have "seen this through," contribute a great deal in support and inspiration to others in the group.

Furthermore, something interesting happens as new parents come into the group. Even those parents who still have doubts and fears will rally around a distressed newcomer with extraordinarily positive and comforting words!

Parents need to be assured that their gay children have as great a chance of a happy, fulfilling life as other young people. Mothers and fathers must come to know that many gay people establish long-term, deep, emotional relationships with partners; that, in any case, there is a caring, affection, and concern for one another in many gay relationships. One mother relates that several years ago when her young son broke up with a lover, the pain and heartache that she saw in him was a revelation as she understood for the first time that love can be an integral part of the homosexual person's life.

While not discounting the problems that a gay person faces, parents come to know--especially as they meet gay people themselves--that there are hundreds of successful, productive

gay people in every walk of life, that being gay does not automatically mean a rudderless, wasted life. Of course, some gay people (like many straights) have difficulties in their personal lives; it would be foolish to pretend that being gay ensures success--but it certainly does not ensure failure.

In our group, we often speak (and we're only half-kidding) of the day when, instead of the parents' saying: "Where did we go wrong?" they will say "Where did we go right!" Once Mom and Dad begin to understand homosexuality, the feeling that it is a tragic condition that they are responsible for is rather quickly dispelled.

Some parents repeatedly question "why" a person becomes gay. Instead of floundering through "scientific" explanations, none of which is universally accepted anyway, we do try to point out that it seems a waste of energy to look back and try to figure out why, with the implication that if we only knew, we could prevent! Rather, we might better devote those energies to learning to understand our own children and to finding ways to help them (if they want help) as well as to promoting understanding of homosexuality in general.

How this understanding is promoted. . .

As we become more comfortable with the subject, we find it possible to talk about it, as most of us have not previously been able to do. In a sense, we parents can build bridges between the gay people we know and love and other members of the family or our friends.

Those who have kept their child's gayness a secret from others in the family, who have dreaded and feared the reaction if it were discovered, may now find themselves able to reveal the information with strength and dignity to an older brother, or an aunt, or a younger sister.

And telling it that way--not apologetically or with a sense of shame or tragedy--will help the hearer to accept it that way too.

In the same way, when parents begin to tell their friends that their child is gay, it removes the need to keep a secret and allows them to talk freely about any concerns they may still have, as well as discussing their participation in the Parents' group, if this has become an important part of their lives. This way, the friends begin to learn new things, too.

Now, another way Parents of Gays groups will build these bridges to other people is through broadcast experience. Since our group began, we have arranged with, or been asked by several commercial and public broadcasting stations to appear on well over three dozen radio and TV programs dealing with gay children and their parents. Several group members, a number of their children, and other gay women and men have participated in these programs, some of which have brought new members to the group, and all of which have obviously reached other viewers and listeners--an important audience. It isn't easy for parents to bring themselves to speak up publicly on the radio--and TV is even harder--but those who have done so find the rewards of increased confidence in their changing beliefs.

Some parents take part in seminars and workshops before high school and college classes, church groups and conferences, professional training sessions, gay conferences and meetings, and other gatherings. These speaking experiences help us clarify our own thinking and attitudes, and allow us to present these viewpoints and insights to various segments of the public--including many of those who will be counseling others themselves.

How people hear about POG. . .

From early days, publicity has been a problem. Most notices to daily papers were ignored,

as were attempts to publicize the group through churches. One fairly successful method was to send public service announcements to all radio and TV stations. While many of these were never broadcast, others were and led to a few inquiries from parents. But the greatest promotion came through the gay community: notices, articles, and programs to encourage young people to tell their parents about this new activity. In the past few years, national gay directories (and others) have begun to include POG information. Also, in many communities, social agencies have started to list gay-related resources, including POG, for referrals/information. And as books & articles of "general interest" increasingly deal with gay issues, some of them include specific information about Parents of Gays.

On a larger scale, some parents or groups encourage establishment of groups in new areas by following up on leads to "sympathetic parents" and subsequently offering suggestions on "How to start a POG group."

Even so, we need to find additional ways to reach parents, for we know we are tapping only a tiny percentage of the total "parent" population.

Hearing from young people. . .

An important element of any Parents of Gays project has been the opportunity to talk with a lot of young people, many of them troubled. Ever since our group began, and word of it went out into the community. we've been hearing from young gay women and men who need someone to talk to. Sometimes, they are simply seeking information about the parents' group or perhaps about the gay community, but more often they are worried or distressed.

A college student will call to say: "I've just about decided to tell my parents I'm gay the next time I'm home. I was wondering if you could tell me how?" As we talk with him, we make it clear that there aren't any magic answers! (But for a few "non-magic" ideas, see

the list of suggestions for gay young people and their parents, at the end of this booklet.)

A young lesbian in high school calls in from upper Maryland: "My parents are really hassling me--and I don't know what to do." We don't have easy solutions for her, either, but, for the isolated young person, sometimes just talking the situation over with a sympathetic adult seems to be comforting. We often suggest the book, "Society and the Healthy Homosexual," as an excellent one for either child or parent to read, and there are many other helpful ones on the list in this publication. Sometimes we talk about some of the reasons why parents are so upset, which--even if the child knows already--seem to be helpful to discuss.

Then, there are all too many stories that strike your heart cold--reports of resentful and bitter parents: those who ordered their 15-year-old son out of the house and told him not to come back; or those who had the police pick up their boy after their anger and abuse had driven him to find another place to live; or the mother who listened in on every phone call her daughter made or received; or the father who never spoke to his teen-age daughter at all. Again and again, we hear of young people who want nothing more than to talk openly with their parents, but don't dare; stories of anxiety and fear and isolation, of having to lead double lives, of loving relationships that can never be shared with one's own family...and on...and on.

Work still to be done. . .

There's still a great deal to do. As parents, many of us are deeply concerned about the tremendous need in the area of troubled gay men and women and their alienation from hostile parents--who themselves must be incredibly unhappy. Who can reach them? How can they be helped? How long must this kind of misery tear families apart?

We have not found the answers to these and other questions, nor do we presently have the resources to determine how these needs can be met.

* * * * *

PROGRESSION

Still and all, looking back on our experiences as a Parents of Gays group, those of us who have worked together know that we have come a long way, and we are rewarded by knowing that several of us have found help along the way. At the same time, we see new beginnings and distant goals.

And just as we tell new members: "You are not alone," we as a group are not alone. All across the country, parents and others are coming forth to help. Sometimes, young gays themselves will provide help and information, whether or not a POG group evolves. And how beautiful to learn of two mothers in separate cities, who have offered sympathetic guidance to parents and young people for many years--one, since 1957! Although more groups are needed, it is encouraging that we cannot keep an up-to-date list of POG groups/contacts--they proliferate too rapidly! (See following list of locations, as of March 1979.)

Parents of Gays takes energy and dedication, but it is a work of love and concern--for our children, for ourselves, and--yes--perhaps for you and your children. We care about our gay daughters and sons, and we care about their lovers and friends and all gay people. We're talking about this because we would like to offer hope, encouragement, and perhaps some understanding to others....If all of us keep on learning and working together, then--who knows? Perhaps one day there will be nothing more to talk about!

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THE "NO-MAGIC-ANSWER" LIST
or
Helpful Hints for Homosexuals
and Their Parents

The \$64 Question: How can I tell my parents
that I'm gay?

1. First, a lot depends on how you feel about being gay. If you think it's the greatest, that helps.
2. Choose the time to tell sensibly--when things are going well, or at least when a certain amount of calm prevails.
3. Don't blurt it out during an argument; it will become a weapon instead of a sharing.
4. You may want to tell only your mother, or only your father (depending on your particular relationship with either).
5. Lead into the telling, if you can, with an expression of your love and concern for your parents. If you don't usually say these things, think up something nice or thoughtful to say or do.
6. Be prepared for the likelihood that the news will upset and hurt your parents, and that one or both of them may lash out at you. Try not to respond defensively and angrily, but "allow" them this initial reaction.
7. Tell them: "You loved me before you knew this. I'm the same person I was then, and I hope you still love me."
8. Keep the lines of communication open, and remember that your parents are having to change their concept of you and your life--and that they probably don't have an accurate picture of what homosexuality is.
9. Read some of the books on the following list, and make them available to your parents.
10. If they cannot deal with this subject rationally, don't force the issue. Don't flaunt yourself or your friends defiantly--but if

your parents are willing to meet your friends, make sure they have the chance to do so.

Special Note: Remember how long it took you to come to terms with your sexual preference and then how long it took you to get to the point of talking to your parents. So--when they can't seem to "understand" right away--no matter how "clearly" you've explained everything--then be sure to give them time to take in all this new information.

And for Mom and Dad: Now that we know--what?

1. First of all: LET YOUR CHILD KNOW YOU STILL LOVE HIM OR HER.
2. Be aware that the telling has not been easy for your child, and that he or she is sharing something important with you. REALLY LISTEN.
3. Try to find out how your child is feeling, and what being gay means to her or to him.
4. Don't panic. No matter how strongly you feel, try to handle your reactions with some restraint. If you can be honest with your feelings, it will help both you and your child. For example:

"Son, I'll admit this hits pretty hard. But let's talk about it again, soon."

"This isn't easy to hear, Sue, and frankly, I'm shocked. But I'm glad you told me."

"Jack, I'm worried that you'll get into trouble with the police....Please be careful."
5. After the initial revelation, don't consider the subject closed! Your child will want and need to talk about this again, if you're willing to listen.
6. Give yourself a chance to meet your child's friends. It will mean a lot to your child--and you may be pleasantly surprised if you

let yourself get to know them. Besides, those young friends need sympathetic parents to talk with, too.

7. Ask your child for some good books on the subject of homosexuality (or use the following list). Read them.
8. If there are others in the family who should be told, and that is your task, try to put it off until you feel better about the whole thing. (And you will!)
9. Don't let yourself relate every petty annoyance with your child to "being gay." Keep things in perspective. Try not to start hassling the child about every move. The child should still have his or her customary freedom and privacy.
10. If you ever hug your child, do it a lot now! And once more: LET YOUR GAY CHILD KNOW YOUR LOVE HAS NOT CHANGED OR GONE AWAY.

Telling Mom and Dad you're gay
Is not an easy thing to say.
And, where the folks are coming from,
It's harder news to hear than some.

But if your family is caring
You'll gather closer, through this
sharing.

--Anonymous

RECOMMENDED READING

Abbott, Sidney & Barbara Love. Sappho Was A Right-On Woman: A Liberated View of Lesbianism. New York: Stein & Day, 1972; \$3.95 pb.

This revealing account of lesbian life and the women's movement has become a classic; contains much on "becoming an independent and whole person," pertinent to non-gay women also.

Adair, Nancy & Casey Adair. Word Is Out: Stories of Some of Our Lives. New York: Delta, 1978; \$7.95 pb.

Autobiographical interviews with a representative variety of gay women and men, selected from a series of interviews filmed and edited for the nationally-televised documentary movie *Word is Out*.

American Library Association (ALA), Gay Task Force (Social Responsibilities Roundtable). A Gay Bibliography. ALA; 6th Edition, March, 1980; pamphlet, \$1.00.

Lists over 600 books, articles, periodicals on gay history, biography, religion, law, politics and other topics.

Baetz, Ruth. Lesbian Crossroads: Personal Stories of Lesbian Struggles and Triumphs. New York: William Morrow & Co., 1980; \$10.95 hb.

Candid and personal stories told by over 80 women based on their experiences as they discovered their sexual identity and revealed it to others. Honest, personal and human.

Berzon, Betty & Robert Leighton, editors. Positively Gay. San Francisco: Celestial Arts, 1979; \$5.95 pb.

A wide-ranging collection of 20 articles on a variety of topics offers new perspectives and alternatives: politics, professional life, religion, counselling and family issues. All aimed at developing a positive gay identity.

Borhek, Mary V. My Son Eric. New York: Pilgrim Press, 1979; \$8.95 hb.

An honest, open story about a woman who comes to terms with her son's gayness, encounters her own feelings over her marriage break-up, and discovers a good deal about the power of love and the possibilities of growth.

Brown, Howard. Familiar Faces, Hidden Lives: The Story of Homosexual Men in America Today. New York: Harcourt Brace Jovanovich, 1976; \$2.95 pb.

An exceptionally moving account of a variety of lives, including his own, by a former chief public health official of New York City, one of the first doctors to publicly acknowledge his homosexuality. ALA Gay Book Award, 1977 (posthumously).

Clark, Don. Loving Someone Gay. New York: Signet, 1977; \$2.95 pb.

An honest, supportive, knowledgeable matter-of-fact guide for anyone who cares about someone gay - another gay person, parents, spouses, friends or children of gay people. Written by a practicing counsellor-psychologist-gay father, this has become a classic resource and a life/love-saver for many.

Fairchild, Betty & Nancy Hayward. Now That You Know: What Every Parent Should Know About Homosexuality. New York: Harcourt Brace Jovanovich, 1979; \$6.95 pb.

A rich, standard resource written by parents of gay children for other parents; a warm, common-sense approach with practical advice and many first-person stories from parents and gay young people. ALA Gay Book Award, 1979.

Fisher, Peter. The Gay Mystique: The Myth and Reality of Male Homosexuality. New York: Stein & Day, 1972; \$1.95 pb.

Demythologizes and humanizes gay male homosexuality; sometimes satirical and humorous, to good effect. Covers many aspects, including how society thinks and acts about homosexuality, what happens to gays, oppression, liberation, lifestyles. ALA Gay Book Award, 1972.

Hanckel, Frances & John Cunningham. A Way of Love, A Way of Life: A Young Person's Introduction to What It Means to Be Gay. New York: Lothrop, Lee & Shepard Books, 1979; \$7.95 hb.

Written by a hospital administrator and a librarian counselor, this book fills an important gap, providing honest, understanding answers and positive role models for parents, family and siblings; clear explanations for both gay and non-gay adolescents about a sexual identity it may not be easy to come to terms with.

Klaich, Dolores. Woman Plus Woman: Attitudes Toward Lesbianism. New York: William Morrow & Co., 1974; \$5.95 pb.

Although not specifically directed to parents, it provides a good further examination of the topic.

Martin, Del & Phyllis Lyon. Lesbian/Woman. New York: Bantam, 1972; \$2.95 pb.

A forthright, warm, understanding presentation by two women who have been on the lesbian scene for a number of years and who have been close-coupled for over 20 years. Written with verve and humor, honesty and pride. ALA Gay Book Award, 1972.

McNeill, John. The Church and the Homosexual. New York: Sheed Andrews & McMeel, 1976; \$10.00 hb.

A Jesuit priest and scholar's intensive study and analysis of the subject, in terms of theology, biblical study, ethics, and morality; comes firmly down in favor of better pastoral understanding of gay people and supports positive identity.

Mendola, Mary. The Mendola Report: A New Look at Gay Couples. New York: Crown Publishers, 1980; \$12.95 hb.

Mendola, a journalist, ex-WAC, and ex-nun, takes an honest and intimate look at gay and lesbian couples based on a nationwide study and personal interviews, and discusses how they are similar in almost every respect to heterosexual couples.

National Gay Task Force. Twenty Questions About Homosexuality. NGTF; Undated; pamphlet, \$1.75.

Answers to most-commonly asked questions about homosexuality.

Pittenger, Norman. Gay Lifestyles: A Christian Interpretation of Homosexuality and the Homosexual. Los Angeles: Universal Fellowship Press, 1977; \$8.95 hb, \$4.95 pb.

A supportive Christian explanation prepared by a distinguished Cambridge professor and process theologian, author of over 60 books over a career spanning more than 40 years in church service.

Reid, John. The Best Little Boy in the World.
New York: Ballantine, 1973; \$1.95 pb.

An honest, first-person story about growing up gay and coming to terms with one's sexuality; now a classic.

Scanzoni, Letha & Virginia Ramey Mollenkott. Is the Homosexual My Neighbor?: Another Christian View.
New York: Harper & Row, 1978; \$5.95 pb.

An excellent resource for parents and friends seeking a reconciliation with Christian perspectives. Christianity Today: "Well-documented, compassionate, and courageous." Kirkus Reviews: "If (this book) can't persuade Christians that homosexuals deserve loving acceptance from church and society, then probably nothing can."

Silverstein, Charles. A Family Matter: A Parent's Guide to Homosexuality. New York: McGraw-Hill, 1977; \$3.95 pb.

A New York psychologist examines a number of family situations in depth and offers information and advice. Standard resource for families of gay people.

Silverstein, Charles. Man to Man: Gay Couples in America. New York: William Morrow & Co., 1981; \$7.50 pb.

Silverstein writes on the origins, nature, and daily experience of gay love based on his 10-year concentration upon gay men to produce the best book so far to treat the topic of gay male relationships.

Switzer, David K. & Shirley Switzer. Parents of the Homosexual. Philadelphia: Westminster Press, 1980; \$5.95 pb.

An insightful and practical guide to help parents accept their son's or daughter's gayness, prepared by a couple who have done much family counseling, and who provide a Christian perspective to a complex and confusing topic. The husband is Associate Professor of Pastoral Care and Counseling at Perkins School of Theology, Southern Methodist University; the wife is a counselor in private practice in Dallas.

Vida, Ginny, editor. Our Right To Love: A Lesbian Resource Book. Englewood Cliffs, NJ: Prentice-Hall, 1978; \$9.95 pb.

A wide-ranging collection of articles for all women - gay, parents of lesbians, whoever - men, too. Excellent articles, viewpoints, personal stories, and resources to broaden the reader's understanding of self and others.

Weinberg, George. Society and the Healthy Homosexual. Garden City, NY: Doubleday, 1972; \$1.95 pb.

Contemporary, positive presentation refuting stereotypes. Classic initial reading by mainstream psychiatrist. Good chapter on "telling parents" directed to both parent and gay offspring. Advances the idea that non-gay people are not psychologically healthy until they reject their own fear and bias against homosexuals, called "homophobia".

Woods, Richard. Another Kind of Love: Homosexuality and Spirituality. Garden City, NY: Doubleday, 1978; \$1.95 pb.

Woods writes for gay men and women, their relatives and friends, and others who care, dealing with the practical, spiritual, and pastoral implications and problems of gay people. "Parts of this book are outstanding in their quality of compassion and sensitivity." Marriage and Family Living.

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If you are unable to find these books in your local library or bookstore, you may order by mail from:

Lambda Rising

~~2012 S Street, N.W.~~ 1625 Connecticut Ave., N.W.

Washington, D.C. 20009

Enclose the price of the book plus \$2.00 for postage and handling. Allow four weeks for delivery.

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This list includes only a fraction of the excellent gay literature being published. All parents and others interested are encouraged to read a wide variety of material to gain a broad perspective on gay issues and realities.

PARENTS OF GAYS
Groups or Contacts

PFLAG
Lambda, Inc.
P.O. Box 73062
Birmingham, AL 35223

United Parents &
Support Group
P.O. Box 15857
Phoenix, AZ 85060

PFG of Arkansas
P.O. Box 1839
Batesville, AR 72501

PFLG aka PFG
P.O. Box 24565
Los Angeles, CA 90024

PFG
P.O. Box 6212
Huntington Beach, CA 92646

PFG of SF
P.O. Box 5362
San Mateo, CA 94402

PFG of SF & Bay Area
P.O. Box 18901
Denver, CO 80218

PFG
P.O. Box 4479
Pensacola, FL 32507

POG
P.O. Box 11023
Chicago, IL 60611

MCC
P.O. Box 2639
Wichita, KS 67201

PFLG
P.O. Box 46
Okemos, MI 48864

Parents of Lesbians
& Gay Men
P.O. Box 188
Howell, NJ 07731

Parents of Lesbians
& Gay Men
P.O. Box 553
Lenox Hill Station
New York, NY 10021

St. John's MCC
P.O. Box 5626
Raleigh, NC 27650

PFG
P.O. Box 6146
Akron, OH 44312

PFG
P.O. Box 3038
Memphis, TN 38103

PFG
P.O. Box 449
Milwaukee, WI 53201

PFG
P.O. Box 9435
Casper, WY 82601

Parents of Gays
P.O. Box 153
Station Victoria
Montreal, Quebec
Canada H3Z 2V5

PFLAG
P.O. Box 884
Adrian, MI 49221

There are additional parents groups throughout the country which can be contacted through the Federation of Parents & Friends of Lesbians and Gays. Write to:

PFLAG

Box 24565

Los Angeles, CA 90024

PFLAG

or P.O. Box 553

Lenox Hill Station

New York, NY 10021

There is also a National Federation of Parents and Friends of Gays which publishes a directory of national and international support groups. Copies of the directory may be ordered from NF/PFG Library Services, 5715 16th Street, N.W., Washington, D.C. 20011.

\$2.00

P O Box 5110, Grand Central Station
New York, New York 10017

Homophobia

What Parents of gay Children Fear Most is Their Children

"A son's homosexuality threatens his father's masculinity; Homophobia at its' best!"

Jean Smith

Are you homophobic, too? Are you working in the gay movement using a pseudo name? (I am!) Were you afraid to use your library card or to phone or write for material on homosexuality for fear of getting on the FBI or CIA list? (I was!) Do you use a "safe" post office box for a mailing address? (I do!) Did you overreact to your first TV appearance? (I did. I sat behind a screen and even disguised my silhouette by wearing a wig and over-sized glasses!) We may share many homophobic emotions with gay people, but there is one big difference. I am not gay. I am a parent, active in PARENTS OF GAYS.

There are fewer of us—approximately twenty-five groups throughout the country, with more in the process of forming now. We are not in touch with one another as much as most gay groups are. Each POG group is not as large as most gay groups. We can expect two to four parents in the beginning and eight to fifteen after much community exposure and many years of dedication. Most of our contact with parents are at our community talks or in their homes, for they fear running into friends or neighbors at our meetings. Most of our active members are mothers. A son's homosexuality threatens his father's masculinity—HOMOPHOBIA at its' best! But we are just as active and dedicated as gay rights groups, and our goals are their goals—to eliminate prejudice and discrimination and to change attitudes and legislation to ensure gay people's individual freedom and civil rights.

We are also a helping group. We help parents through the difficult "coming-out" period we have already been through. We offer compassionate understanding and positive parental support to other gay sons and daughters, most of whom have not told their own parents, or worse, have been rejected by them. We are also a consciousness-raising group. Sharing emotions and reactions with other parents, helps us to understand ourselves better, and recognize the homophobia within us. Meeting and communicating regularly with other gay sons and daughters helps us better understand our own gay loved ones, and we in turn can help other gays to understand their own parents' emotions and reactions.

With this in mind, let's look at the interaction that will most likely take place in every family with a gay son or daughter. As a teenager, if you are gay, you have all the fears and insecurities that other teenagers have, plus the bewildering and frightening gayness within you. It has taken you five years or longer to understand and accept yourself (something you too often forget or don't fully realize yourself.) Give your parents much patience and time to understand too. Your gay friends and groups are stressing gay pride, "coming-out" and gay civil rights. You can't come out unless you tell your parents or leave home. You leave "trails" (pictures, books, news items on homosexuality, etc.) to test your parents' reactions. They either ignore them (once parents recognize the problem, they must deal with it and they don't know how), or they may forbid the literature and any discussion on the subject. You then vow never to tell them; you blurt it out in an argument (which usually leads to parent overreaction) you are discovered in a homosexual act or arrested (both are explosive situations), or you leave home. If you remain closeted, most of your emotional and productive energy will be used to hide your secret, and to avoid social pressures to date and marry the opposite sex.

Credit must be given here to those parents who openly love and support their gay son or daughter with out turmoil. They are truly confident, loving and understanding parents. Rigid, righteous (and usually religious) parents find homosexuality intolerable, and their attitudes make it difficult for the gay person to accept his/her own sexual orientation. (It took me five years of much-anguished reading and soul-searching. Hopefully, I can best help those parents most like myself; and give hope to other gay sons and daughters that some day their parents, too, might understand and accept them.)

Credit must also be given to most gays. Telling their parents is the hardest task in coming-out. I will never cease to be amazed that although they are the ones to live with prejudice and discrimination daily, it is their parents they are most concerned with they don't want to hurt them nor be rejected by them. Sadly enough, their parents know none of this.

So now your parents suspect or know your dreaded secret. What's the "normal" parent reaction? First of all, look at the typical family. Yours. Your parents are nearing middle-age. Your mother may be emotional and depressed during her menopause years. Although she is looking forward to her freedom from family responsibility, she is also frightened and insecure (unless she is a career woman or active in outside activities) Most mothers feel they have lost their purpose in life when their family leaves home. Your father is nearing the peak of his career, or past it, and possibly realizing that he didn't get as far as he intended; his business is in the economic slump; he is having to choose a second career to put some of you through college; or he is facing retirement and wondering if he has enough income, savings and insurance to live comfortably, meet emergencies, and provide for your mother should he die first. Meanwhile your brothers and sisters are teenagers having problems with their own self-identity and inadequacies; or there are younger children involved with their numerous frantic outside activities, studies, etc. Your grandparents are aging. Their health, and needs, concern your parents. Every member of the family has as much as he/she can emotionally handle right now. Toss homosexuality in the middle of this family, and out will fly—HOMOPHOBIA!

Instead of recognizing your years of secret fear, loneliness and suffering, each member of the family will be more concerned how your homosexuality will affect *them*. They won't believe you. They will assume it is a phase you are going through. If financially possible, they will rush you off to a psychiatrist; mutter between them that a good prostitute could fix you up; and never give up hoping that a member of the opposite sex will come along and sweep you off your feet. Some parents will ridicule you and try to manipulate you in various ways to change you. They don't realize that this will drive you away from home and into the gay scene, where you will be accepted.

Other selfish homophobic fears are: If you are a male, you won't carry on the family name or business, nor have a home and family of your own. If you are a female, your par-

ents won't ever share *your* motherhood experiences, etc. Most parents isolate their gay son or daughter by forbidding homosexual friends to come to their home. This is supposedly to protect younger members of the house—grandparents that can't stand the shock, but mostly because *they* don't want to be embarrassed and ashamed by having "stereotyped" homosexuals around. Parents, too fear rejection from family, neighbors and church members. Negative parents and isolated homosexuals—loneliness, depression, alcoholism and suicide are high among gay people. Parents have been conditioned to believe we should be able to handle any emotional situation and solve every problem confronting us. At the same time, we are led to believe only therapists and professionals know all the answers. Some parents have lost faith in the rightness of their own decisions. Children depend on their parents to solve all their problems. We fail miserably when it comes to handling homosexuality.

My statements about family concerns should not discourage gay children from telling their parents—most parents can always handle another problem. How their parents might handle homosexuality can only be decided by gay people themselves. The right time, place and circumstances are important. Only those personally involved can make that decision. If they cannot share this part of their life with their parents now, their energies should be directed toward their future, and they can be comforted in knowing there are parents who do understand and are working in their behalf throughout the country.

We each have limitations to overcome. Rise above yours. Contrary to stereotyped myths, gay people have cast-iron constitutions to endure a lifetime of constant hostility, threatened by job loss and arrest, labeled as criminals, rejected by family, friends and excluded from religion and society.

We, Parents of Gays, are trying to eliminate homophobia by personally involving our audiences, so that they can see what it might be like to be gay: Imagine that you are a heterosexual in a homosexual society. One out of ten are heterosexual but they are not clearly identified. Do not assume that all masculine males and feminine females will be heterosexual. All of you will be expected to date and marry the same sex. There will be jokes about you in most social circles. If your gestures or walk are similar to a heterosexual's (possibly due to inherited bone structure) you will be ridiculed unless you consciously con-

trol every movement. If your heterosexuality is discovered, you face possible job loss, rejection by family and friends, labeled a criminal, etc. . . . Frightening, isn't it?

Most homosexuals are raised by heterosexual parents, with heterosexual standards in a heterosexual religion and society. To quote Louie Crew, if you cannot completely love a gay child, serious consideration should be given to having children at all. There are twenty million families like ours in America. Your family may some day become one of our statistics. Our heterosexual society is producing significant numbers of homosexual children, and then rejecting the families. We believe this warrants compassionate understanding and a willingness to learn what we are experiencing. If society considers homosexuality a problem, then its concept of the problem must be re-evaluated by that society.

As parents, we are told to be consistent in raising our children, yet our society permits double standards and inconsistencies. Psychiatrists and sex therapists now advise consenting heterosexuals with sexual dysfunction to commit "sodomy," yet society condemns homosexuals for the same act. Although the difference between heterosexuality and homosexuality is not known, most books on homosexuality mention the domineering mother and absent ineffective father theory, thereby reinforcing the theory and creating guilt in the parents. More gays tell us they had loving parents and a happy, rather than an unhappy childhood.

Surely the American Psychiatric Association has heard this too! In December 1973, they declared that homosexuality was not a mental illness nor a deviation. Many people have not yet understood that declaration.

The activities in our society encourage little girls to play together. Little boys, too. As parents, we are more comfortable when our teenage sons or daughters are with the same sex. We don't fear unwanted pregnancies. When those same little girls and little boys become adults and are sexually oriented to the same sex, we condemn them. We find it acceptable for little girls and older women to walk hand in hand, arm in arm, but not little boys or men. Why? Will they be less manly?

The same for showing emotions and shedding tears. Could this built-up tension in men be contributing to their early deaths? Possibly to vio-

lent acts, too? We are now questioning stereotyped male and female images in elementary text books regarding sports and professions. We believe it is time to look at *all* our stereotyped sex-roles in society. Inconsistencies and double standards—how many more are there contributing to our homophobia?

Much homophobia exists in our community and churches. City and country agencies recognize the humanistic need to help our cause, but their own realistic needs (their budgets, and jobs) prevent their full involvement and support of Parents of Gays.

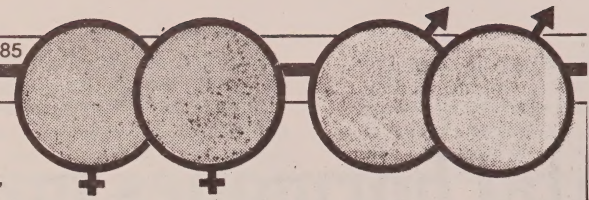
Ministers live with the threat of pastoral removal, or the withdrawal of financial support, if they openly minister to and support gay people. There appear to be various degrees of sinfulness. The first group will surely go to heaven. The second group will if they repent and accept Christ as their Saviour. The third group consists of homosexuals, with no hope of salvation. This has a devastating effect on gays and their families. Christ told His disciples to spread the word of God to all nations. He did not exclude homosexuals or anyone else.

INSIGHT:

* PARENTS OF GAYS "We will not contribute by bigotry or by silence to the ongoing persecution of our Gay daughters and sons. We have a commitment to 1) actively help ourselves through increasing our understanding, and 2) actively help our Gay daughters and sons by working for the same basic human rights, liberties and opportunities for them enjoyed by others. As proud parents of Gay persons, new windows of understanding have been opened to us which have enriched our lives.

"We recognize that this new-found pride did not come easily and some parents may still have doubts. We had to do a lot of thinking and talking together. That is why we founded Parents of Gays. If you are a parent of a Gay please join us."

* Parents of Gays groups meet in New York City; Passaic, N.J.; Washington, D.C.; Baltimore; Boston; Pittsburgh; Jacksonville, Clearwater, and Pensacola, Fla.; Louisville; Houston; Milwaukee; Minneapolis; Los Angeles, San Francisco. Any of these branches will be happy to furnish information on how to form a group in your community. Address your inquiries to: Parents of Gays, P.O. Box 34479, Pensacola, Fla. 32507-4479.



HOMOSEXUALITY: Nature or Nurture?

Sexual orientation, once thought to be determined by family life, now is believed to be a mix of genetics, biology and environment.



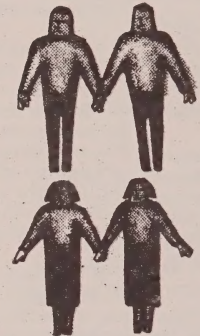
How sex is determined:

The egg carries only x, or female, chromosomes. The sperm carries either x or y (male) chromosomes and determines the biological sex of the baby.



How sexual preference is influenced:

- Heredity: genetic inclination
- Distant father
- Over-protective mother
- Prenatal sex hormone imbalance
- Emotional stress during pregnancy
- Political choice
- Cultural expectations



GNS photo-graphics

Researchers say homosexuality is innate

By Judith Horstman
Gannett News Service

The AIDS epidemic that claims homosexual men as its highest risk group has focused suspicion, fear and moral outrage on the more than 14 million Americans some consider "an abomination."

But the newest research on what causes an individual to prefer sex with a member of the same sex tends to confirm what many homosexuals have claimed all along: homosexuality is not a "prefer-

ence" but an innate condition that can't be changed.

While most sexuality researchers now think there is no single factor that determines sexual orientation, new work shows that prenatal hormone influences on the developing fetus could cause a predisposition to homosexuality.

Another study due to be published this spring will back up earlier work, particularly a 1952 study of identical twins, that shows homosexuality can run in families and may be genetically linked.

Some have already considered developing this re-

search to make sure homosexuals don't get born.

East German researcher Gunther Dorner, the leading proponent of the prenatal hormone influences theory, has suggested intrauterine hormone treatments for male fetuses to make sure they get "properly masculinized."

The ethics of that kind of treatment would be hotly debated.

But researchers are a long way yet from actually knowing what causes someone to fall in love with a

See HOMOSEXUALITY, 5C

Prenatal hormones may change sexual preference

HOMOSEXUALITY /from 1C

member of the same sex, and equally far from the expertise to define and change genes or hormones that might affect sex roles.

Most agree on some basic guidelines:

- A homosexual is someone whose primary erotic attraction is toward the same sex, as measured by fantasies and waking and sleeping dreams. One does not have to act upon these fantasies to be a homosexual.

- Heterosexual people have homosexual sex. The Kinsey Report from 1953, still the most accurate measurement of sexual behavior, showed more than a third of adult heterosexual males had a homosexual experience after puberty. A recent study of "truck stop" and other public sex showed 58

percent of the men performing homosexual acts were heterosexual.

- All mammals and human cultures show homosexual behavior. Some societies promote homosexual behavior during certain periods, for population control or ritual. A five-year study showed 4 percent to 6 percent of the male population and slightly less of the female is homosexual in all cultures, and this ratio does not change over time.

- Lesbians, not studied nearly as thoroughly as male homosexuals, appear to have a more flexible sexual orientation. Some chose to love other women for feminist political reasons, because they don't want to have a sexual or intimate relationship with a man.

- It is not possible to change an adult's sexual orientation.

Until 1973, homosexuality was classified as a mental illness by the American Psychiatric Association. Traditional psychoanalytic theories blamed it on a faulty family life, citing either an over-protective and domineering mother or distant father.

Since the 1930s, millions have undergone psychotherapy or hormone injections to try — unsuccessfully — to change sexual orientation.

Although an equally large group believed it was an inborn trait, over the past 30 years scientists studying fetal development and the interaction of sex hormones and the reproductive system began to notice some interesting physical differences.

The genetic sex of a baby is determined at conception, when the egg, which carries only "x" chromosomes, is penetrated by a

sperm, which can carry either a female "x" chromosome or a male "y" chromosome. An "xx" combination is female; "xy" is male.

Animal research shows that parts of the brain near the hypothalamus control sexual behavior. Disruptions when those parts are differentiating into male and female — between the fourth and seventh month of pregnancy — can make a developing fetus more male or more female.

In 1976, Gunther Dorner's rat research showed that a male fetus that doesn't get testosterone, or male hormones, at that critical point will behave like a female. In a study of humans, Dorner also suggests that severe emotional stress on the mother at critical points can also lead to lower male hormone levels.

Other research indicates the sexuality of a fetus could be affected

by drugs or hormones taken by the mother, the mother's hormonal abnormalities or production of too little or the wrong hormones at the wrong time by the fetus itself. Preliminary results of one study of women prenatally exposed to diethylstilbestrol (DES) — male hormones taken by their mothers to prevent miscarriage — shows about 25 percent are bisexual.

Many, like Heino Mayer-Balburg of the New York State Psychiatric Institute, are critical of the prenatal hormonal research because much of it is based on "the copulatory habits of rats" which can't be applied directly to humans. But, they believe it shows promise for further research.

It's possible that homosexuality is encoded in the genes, says Richard Pillard of the Boston University School of Medicine, who will publish a study this spring indicat-

ing that homosexuality runs in families.

His work confirms a 1952 study by Franz Kallman that showed the identical twin of a homosexual, even if raised separately, was also homosexual almost 100 percent of the time.

However, children of homosexuals are no more likely than the population at large to become homosexuals, according to David McWhirter, a psychiatrist at the Clinical Institute for Human Relationships in Santa Barbara.

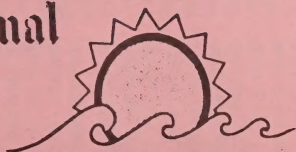
Parents
Of
Gays



P.O. Box 34479 • Pensacola, FL 32507-4479
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Bonnie Jean (Smith) Bryant

Member of Federation of Parents & Friends
of Lesbians & Gays, Inc.



Listen World! My Son Is Gay. Accept Him — Please.

By SANDRA RIVARD
 News Journal Living Section Editor

Jean Smith suffers for and with her child. He is a homosexual — a handicap as crippling as disease in a society that cannot accept his difference.

He admits it; he accepts it. And his mother has decided to come out of the closet along with him.

This is her story.

Opening that closet door, blocked by prejudice, guilt, rejection and fear has not been easy. Even now, five years after the discovery her then 17-year-old son was gay, she repeats the credo used by alcoholics before going to sleep at night. "God grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference."

Today she only needs to recite the whispered message once in order to get to sleep. She has made her decision. Her determined resolve is based on the goal, "If by speaking out I can help one child as my son wasn't helped or one mother, as I wasn't helped, it will be worth the

"What do you say to your runaway son on the way to the bus station, and you know there's no hope of turning back? He refused to answer any questions and we drove the rest of the way in miserable heart breaking

embarrassment and possible rejection I and my family go through."

But just as it must be a long tormented decision for an alcoholic to admit his problem and seek help by saying, "My name is John and I am an alcoholic," so has it been difficult for her to say, "My name is Jean and I am the parent of a homosexual son."

After years of struggling with the question "Why is my son a homosexual," and then, "but why did this happen to me?", she found a direction — "What can I do about it?"

At her own expense, she has written, printed and distributed 1500 copies of a response to the recent Vatican document which condemns

silence. I stayed in the car when he carried his bags into the bus station. On his last trip, he stuck his head through the window and gently and lovingly kissed me on the cheek."

homosexuality. "Let's get the church and the government out of the bedroom," the response reads. She has attended National Organization for Women meetings urging them to sponsor a gay caucus. She has visited gay bars in an effort to contact gays and their parents.

And in her efforts, she has experienced rejection, frustration and desperation. Even her son's grandmother responded negatively with, "Can't he have a sex change operation?"

Jean Smith's dilemma involved finding a method of reaching the people she intended to help. Homosexuals do not wear an identifying scarlet limp wrist tattooed on their foreheads

and most of their families hide what they consider their shame.

She has found a vehicle in Parents of Gays, formed by a group of like parents in Washington, D.C. in May, 1974.

For further information write:
 Jean Smith (or Parents of Gays)
 P. O. Box 34479
 Pensacola, FL 32507-4479

Her intent is to provide understanding and support for parents of gays from one who has been through the stunned disbelief of discovery — the guilt of a loving mother who was told it was her domineering that caused . . . what books told her was mental illness; what society told her was perversion.

Though she realizes all stories differ, she knows parents of gays share similar pain and strain. For that reason she tells her story here.

"I firmly believed that all teenagers at some time or another found both sexes attractive, but that it was more a feeling of admiration when one was attracted to the same sex.

"When our son's therapist convinced me it was for real and that he was not likely to change, then I convinced myself that it was merely a hormone or chemical imbalance, or an improperly functioning organ that could be corrected with medication. None of the many doctors and psychologists I talked to would agree, of course.

"They recommended that I read as much as possible on the subject. To my horror, the books, newspaper and magazine articles I read stated that it was a mental illness, rarely corrected, and thought to have been influenced by a domineering mother and/or absent or ineffective father.

The more I read, the worse it got. Society considered him a deviate; the government considered him a security risk; and the military considered him undesirable (when discovered; homosexuals are immediately discharged).

"Ironically we are a military family. Basically a shy, sensitive and insecure person, if I am now considered a domineering mother, it is because I was forced into the decision making role due to the many overseas tours my husband made. Now I learn the military rejects the very type of person they helped create. The resentment towards the military swelled up inside me but there was no way to lash out at them without hurting my husband's career. If this is indeed a factor, the military had best be made aware of it.

"Rejected by everyone, what future was in store for my son? Fear, guilt, grief and depression overcame me so that I could not function properly in my daily routine nor could I make the simplest decision."

It took years of agonizing introspection, but make a decision she did. When told she is brave to speak out, Jean Smith answers, "Not brave, desperate."

Her husband, a military officer approaching retirement, has made the decision to ignore the situation, refuses to discuss it and disapproves of her determined course. For this reason and to protect his career, she uses an assumed name.

"My husband still sits staring into space or the newspaper when I try to open the subject. He acts as though he is completely disinterested or bored and is patiently waiting for me to shut up. He never agrees, disagrees or utters one word during the discussion. When I drop the subject in complete frustration, he merely picks up his paper and goes on reading as if nothing had interrupted his train of thought. Now I know the complete rejection that most gay children feel and live with all their lives.

"And yet, I am still torn between my husband and my gay son."

But she now has found the solution both to her former self-pity and to her husband's unwillingness to discuss their son's sexual orientation.

"Having a gay child is comparable to the death of that child. I have loved my son and lived with him since he was a baby but he's not the person I knew. He doesn't have the same thoughts, feeling and emotions that I thought he had. He won't even love the way I expected him to nor be a husband to a wife, nor a father of his child.

"I love him just as much as I ever did or possibly more, because I know he needs my understanding and acceptance.

He's a different person that I'm trying very hard to get to know. Meanwhile, just as people respond differently to the death of a loved one, the same is true of parents that have just learned they have a gay child. Some hold their grief inside and never want to see nor mention their child's name again. Others talk incessantly about the loss of a loved one, and that's the way I am."

The concept is one that others can identify with. Her husband listened when she used that approach.

"I described my feelings to my husband and the set look on his face disappeared and he gave the appearance of paying more attention. Finally he said, 'I've read articles on the subject and I know my own feelings but I just don't see that there is so much to talk about on the subject. The day Waves are allowed on board ship, and it's coming eventually, then I will not object to homosexuals aboard ship and in barracks; but the disciplinary problems will be tremendous and I certainly pity the officer trying to maintain discipline under those circumstances. That's the day there will be no more Navy — it can't survive under those circumstances.' He is a manager of people and discipline and I have to respect his strong feelings and past experiences.

"My husband sounds like a cold, rigid, and unchangeable person but he isn't at all. He has become more serious in the past few years. But he has always been a warm, understanding and strong yet gentle man. We just had our 24th wedding anniversary but still when I meet him on the base unexpectedly, my old heart does that familiar little flutter. I know I have an uncontrollable smile of pleasure on my face and I feel the glow of love and warmth that passes between our eyes.

"And that same warmth flows between my husband and my gay son. To see them together, you would never know that my husband felt so strongly about the gay life. I am thankful that it has not destroyed their relationship. Destroyed, did I say? The bonds are stronger since we learned that he was gay and we realize the prejudices, rejections and ridicule he would have to overcome."

Jean Smith and her husband know their son needs their love and support now more than ever before. But it took them four years to develop that relationship. She talks of those years before they knew his "secret."

"The five years prior to that were so unbearable with our gay

son that it nearly split our family apart. He took to the long hair, faded torn jeans, gold rimmed glasses, sloppy personal habits, and he became rebellious, spitting out all the antiisms popular during those years.

"He seemed to hate and reject everything we stood for, and to a military family trying to live up to the clean cut, disciplined reputation, his actions became intolerable — comparable to a minister's son stealing from the collection plate.

"Like most parents, we overreacted out of fear. Fear that he would turn to the hippy life, turn to drugs, and just literally waste his life away. Our hostile home became a battleground — each one trying desperately to influence the other's thoughts."

The bitter quarrels went on for five or six hours at a time, she recalls, leaving them mentally, emotionally and physically exhausted.

Vietnam. Watergate. Pollution. Overpopulation. His establishment parents were responsible for the problems, thus responsible for solving them.

"But still my mind could not rest. I kept those arguments going over and over in my mind, trying to understand what my son was thinking, trying to figure out a way to change those misguided thoughts. Several years later, those repeated arguments seemed to be bouncing off the walls of our home and I couldn't shut them out. I reached the point where I could not think clearly, remember the smallest detail, nor function in my daily routine.

"My poor son was going through an even greater hell. For he knew by then that he was gay, and if he couldn't change one little bit of our line of thinking (which he could not) there then was no hope for him that we would ever accept him as being gay.

"I am still grieving now that in my desperate effort to help him, I only succeeded in creating an unrelenting and unapproachable mother. If there was any hope of him turning toward heterosexuality, I destroyed that by turning him away from all women.

"Of course, this went on over a period of seven years without the gay subject ever coming up. How could he possibly have mentioned it? Ironically, I sensed that there was something else bothering him. My husband discouraged the repeated arguments and left the room rather than take part in them which infuriated my son because he felt his Dad didn't care enough to discuss issues

with him — another perfect setting for creating a gay son — a guilt-ridden set of parents.

"I felt the arguments served a purpose because we at least knew what he was thinking, they might help him to reason out things within himself and that he might eventually blurt out what was really bothering him. But we had reached the point of no return — he never would have found that opportunity. And how I wish now that he would have told us under any circumstances, because our unrelenting, unapproachable attitudes eventually drove him away from home rather than tell us."

He told his mother he was leaving. She felt both relief and heartbreak. She knew she wouldn't try to stop him. But, where would he go?

"From earlier arguments, I thought he hated our house and his small room, but I saw him take one last long look and I knew how painful it was for him.

"What do you say to your runaway son on the way to the bus station, and you know there's no hope of turning back? He refused to answer any questions and we drove the rest of the way in miserable, heart-breaking silence. I stayed in the car when he carried his bags into the bus station. On his last trip, he stuck his head through the window and gently and lovingly kissed me on the cheek.

"I wanted desperately to jump out and hold him, but he was trying so hard to be a man — and maybe I didn't want to give him another chance to push me away.

"I sat there a few minutes, puzzled and mixed up. My son is running away from me. He never wants to see me again. He doesn't want me to know what's to become of him. He wants me to suffer. And he kisses me goodbye.

That was January 28, 1971.

Looking back she recognizes her son was trying in subtle ways to tell her he was different. She had found several books in his room dealing with homosexuality. The books contended that homosexuality was caused by a domineering mother and absent father.

"No wonder he never wanted to see us again. He felt we had caused him to be gay and we were so rigid and righteous that he couldn't even tell us he was. My heart aches for the way he had to suffer alone."

Almost a year later, their son asked a psychiatrist to deliver the message to his parents — your son is a homosexual. But they had failed to get that message.

Finally the word arrived in a letter to Jean Smith's other son, a 16-year-old "straight" who had been receiving disturbing letters from his brother.

"He received the most degrading and heartbreaking letter from his brother, who no doubt thought we knew he was gay by then and since he hadn't heard from us, concluded he had been rejected. He wrote in the letter all the gay terms and descriptions. Our youngest son came to us with the letter like a whipped dog. I'm sure the hatred had flared up again and he was using that means to get back at us."

Later, in another city their gay son, alone and confused was in trouble. The trouble was alcohol. The family was notified to appear in court in that city on their son's behalf.

"The court wanted our permission to commit him to a mental institution. We refused. We saw our son after he was released, but he was hostile as ever and would only say to me, 'You made me what I am today, now live with it.' He was lashing out the only way he knew how; we drove home with the sinking feeling that we could never get together again.

But the younger brother convinced the prodigal son to come home for a visit shortly afterward. And the family learned the true meaning of prejudice.

"Our younger son drove up to get him. He mistakenly took a friend with him and that friend spread the gay news all around the high school and our straight son then came under fire. Strange kids singled him out and yelled all the gay slang terms at him. His girlfriend asked him directly if he was gay. He became so distraught that we had to take him out of school early that year."

Only nursery rhymes have a happy ending. Jean Smith's story can only conclude with "And they all coped happily ever after."

The younger son survived the problems vicariously forced on him. A college student, he is involved with a group of friends who respect him.

After her gay son's initial visit home, he returned the next weekend for his 18th birthday and, says his mother, "We began our slow recovery to sanity and understanding of this new son of ours."

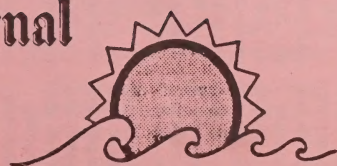
Alcoholics Anonymous hastened his personal recovery.

Her husband, says his wife "Is entitled to the respect and admiration he now enjoys and has earned," and looks forward to retirement.

And of her gay son, she says, "He has overcome alcoholism, has a good job, a nice apartment and ... With each new advance in the gay movement, he feels a little more like an acceptable human being."

As for Jean Smith, she's out of the closet determined to help other families who she says are "swept up in this frightening and mysterious dilemma."

Next: A gay son's story: "Look, I'm coping."



Monday, March 1, 1976

Mom, Dad. Look at me. Listen to me. I'm homosexual.

Last in a Series

By SANDRA RIVARD
Journal Living Section Editor

At age 11, bespectacled honor student John Smith was labeled "four eyes" by rowdy classmates. A year later the junior high rough-and-tumble boys were calling him "sissy." By age 13, John, otherwise naive in four-letter vernacular, knew when the adolescent jock-set sneered "fag" or "queer," they meant him.

John Smith lived through humiliating adolescence and anguished teen-age years to survive alcoholism, suicide attempts and a brief period in a mental institution. Now, 23 years old, he lives in a large Southern city, has a good job and he accepts his homosexuality.

But the years leading to that acceptance were miserable years for him and for his family. Today his parents are not only aware of his sexual orientation, but his mother is actively involved with a national group, Parents of Gays. Her aim is to help other parents of gays understand their children, and to help other young people either fight the tendency and win or accept and live in harmony with their difference.

Her son accepts.

I read as much as I could on homosexuality. My confusion, and depression increased. Nothing made sense. I was living in the most free country in the world. Yet, I knew if I were detected, I could face possible institutionalization and total rejection. The

thought of my ever becoming a supporting husband and father became less and less possible. I could not support my own emotions, let alone someone else's life.

This is his story:

Prior to adolescence, I was already having continual personality conflicts with almost all persons . . . often hated by my peers. For some reason, I envisioned my father as unemotional and do not recall open affection between my parents.

I decided to develop a computer personality — unemotional — the ultimate in human perfection.

At age 11, I was wearing glasses, being called "four eyes" and feeling very unattractive. At 12, I was forced to take physical education. Never athletic, I was conscious of every failure. I resented my instructor who ordered me to sweat. When my inability and unwillingness earned me the nickname sissy, I accepted it as fact.

Having few friends, I was very naive. Sex was something only "naughty boys" discussed. My parents forbade me to associate with "naughty kids," personal hygiene was emphasized and nudity was verbally scorned. I not only disapproved of four-letter words, I didn't even know their definitions.

I learned the facts of life at a Boy Scout campout. It was not presented as an act of love but as an animal instinct. I was shocked and revolted. Unprepared for the revelation, I felt deceived by my parents and angry at God for making people do this disgusting thing to make babies. I distinctly recall the nauseous revulsion I felt for two days.

It was at this point I entered puberty — not the best situation to foster frenzied heterosexual activity.

I don't know if this was a contributory factor in my later going gay. But I do know that I had an agonizing crush on my fifth-grade teacher, my first male teacher. I could feel so close to him, admire him and trust him. So, I feel the seeds for gay were there at least two years prior to any thought or mention of sex.

I remember being friendly with no girls during this period. My major peer contact was through Boy Scouts where physical prowess was not overemphasized. And though I felt accepted and equal with fire building and knot tying, I was conscious of not feeling quite as masculine as the others.

In the next two years, I became more aware of a mental need for masculine presence, primarily as a protection — but from what?

While other guys progressed into dating, I did not, which even further alienated me from the majority.

By age 15, I was not only feeling physically stimulated by stronger, taller males, but was painfully aware that I was "different."

While I still knew nothing of homosexuality, or even the definition of the word, my nickname progressed from "sissy" to "fag" and "queer," again undefined in my vocabulary.

Ironically, I turned to girls for companionship. Since that wasn't socially acceptable either, I found I had enormous amounts of free time. I became very socially aware — Vietnam, poverty, racial inequality and sexism.

And I became paranoid about being "discovered." I rejected peer offers at friendliness. I consciously alienated my parents, feeling the less they knew about me, the less chance of discovery.

I kept in my room alone, fearing I might be discovered by someone merely looking at me. No friends, fearing to make friends, family alienation — and yet no one even knew. And my need for understanding had never been greater and was increasing.

I read as much as I could on homosexuality although little was accessible. My confusion and depression increased. Nothing made sense. I was living in the most free country in the world. Yet, I knew if I were detected, I could face possible institutionalization and total rejection. The thought of my ever becoming a supporting husband and father became less and less possible — and downright unattractive. I could not support my own emotions, let alone someone else's life.

As family arguments increased, the more I held on to my secret. I was sent to psychiatrists — military officers — and felt my secret was being forced out. No way.

During a TV newscast on anti-war demonstrations, I heard my dad call "them" a bunch of "Commie fags." The peace movement was "infested" with "homosexuals, perverts and Communist degenerates."

I sat in frozen horror as these words pierced my whole body. I knew then what I could expect from life in America or anywhere else in the world. I knew the real horror felt by blacks and the same bitterness — the drive to destroy this cruel society.

To this day, I can understand the desperation felt by crazed snipers, frustrated social underdogs, radical revolutionaries and guerrillas, all reacting the only way they knew how — destroy the oppression in any way possible.

Ironically, I was nearing "sweet sixteen." I was told I was in my best time of life, only all I felt was fear, guilt and hatred.

I was seeing a Japanese girl I cared for tremendously, not wanting the family to find out for fear they might expect me to continue dating girls. Only she was different — warm, sensitive, and not demanding. I did not feel she "expected" me to make love.

The tense family situation continued. I found I couldn't even relate to my unsuspecting brother — only two years younger than I. He was enjoying the good life — money, cars, girls, all the freedom teenagers should enjoy. Yet, I was miserable. He couldn't understand my resentment. Who could expect him to?

I read massive amounts of psychiatric books hoping to find

a "cure" for my "condition." But I found none. I reacted much like a hypochondriac looking for a disease within me that was curable. But I found none. Billy Graham called it an abominable sin and there was no cure. I fantasized suicide — a long deep sleep, an escape from the pain.

Just let me sleep... I believe this was my first of several overdoses of tranquilizers, pain pills and sleeping pills, though not a serious one. I wallowed in self-pity.

But I stumbled on some encouraging news in a magazine. It was called "Gay Lib." What's that? You mean there are others like me? Who are not unhappy and afraid?

I read every magazine, paper and watched every TV newscast. I absorbed every detail on gays and the movement. They talked of a gay sub-culture and claimed there was one in every major city.

I decided to risk another psychiatrist — this one was not military. To my surprise and relief, he was not bent on curing me. I became more self-assured and hopeful that there was no alternative for me.

I decided to drop out of school, and leave home. My parents could not stop me legally and I would finally be free of what I felt was their deathly grip on me.

It was painful to leave, especially since my mother obviously cared and was trying desperately to understand me. My father and I were on terrible terms. He wanted a good relationship with me. His oldest son. But an invisible obstacle was separating us. I knew what made up the wall, but couldn't say it.

I was the opposite of what he dreamed of for his son. I stood for the destruction of the society he was raised to love and had spent more than 20 years defending. Yet, what was that country standing for? If the American family unit was the backbone of the society, why did it turn out homosexuals? And why then reject them? Why was everyone equal except gays, blacks, Chicanos, women and Indians?

And why did the military take fathers for nine months at a time, overseas, then court-martial the sons of those fathers if the sons turned to other men for affection? I could not accept or understand.

So I left.

And they didn't even know I was gay.

I soon learned, though, that I had other adjustments to make. A person doesn't just declare himself homosexual and immediately plunge into the gay scene. They experience "culture shock." Especially if, like me, the person has spent years hiding and fighting it.

Gays are raised with the same misconceptions and stereotypes as the rest of society. I didn't know what to expect. If they are lucky, gays quickly find a compatible gay friend. But there is the doubt, guilt and mutual mistrust to deal with.

There are widely varying types of gays too — rednecks, body builders, flaming queens, leather jacket cyclists and the coat and tie types. Many of these groups despise the other as much as straights despise all gays. So the new gay must search for his special place within the gay scene.

Finding that place is often the hardest adjustment of all. Too many gays never get over their guilt and hatred. They become vicious and attack each other. They prey on each other's bodies just as straight men prey on young ladies. There is drug addiction, jealousy, theft, just like in the rest of society.

Often they are under heavy pressure to conform to a femme or butch role.

The suicide rate among gays is high. Service centers for gays claim alcohol is a major contributing factor for 27 per cent of the gay population.

I have observed (and fell victim to) the trend of a new gay to become extremely effeminate thinking this is the way gays are supposed to act. In addition, society's other rejects often flock to the gay scene expecting acceptance. Their addition not only hurts the gay community's image but hampers the gay's adjustment to his new status.

And gays are still faced with the question: Should I tell Mom and Dad? How about Aunt Martha? My boss? Everyone? Or should I still hide it from everyone?

If the gay decides, as I did, to "come out" in a strange city, he has other decisions: Where do I meet other gays? In the parks? Risky. The bars? Depressing.

As for me, I had kept myself alienated from others so long, the adjustments seemed insurmountable. They eventually sent me running back home — to Mom and Dad — disillusioned, depressed, scared and very drunk.

My doctor had told them I was gay. They didn't understand. Did I? I couldn't expect them to, but desperately wanted them to.

They expressed concern for my possible influence on my brother. Did they think that I'm a degenerate pervert? That I molest little kids? That my life will be spent in a constant search for sex? Worst of all, even I did not know these answers.

Again I left home.

My brother and I had built a good relationship. He had visited gay bars with me. He was fascinated but felt watched, afraid that someone might grab him and somehow deprive him of his masculinity. Unfortunately I could not rid him of that fear, because I knew inside there are just enough aggressive gays that sooner or later he would be approached. He, like all men in a gay bar, is a sex object, just as every girl who walks down a street even at high noon, is subject to male harassment.

Yes, I still feel bitter. It seems every attempt our community makes to improve its image is met by twice as many opposition attempts. I view every gay scandal as a threat to my family's happiness. How many other parents are affected? I want their respect, too.

Even though monthly I hear of one more state or county or city that has changed its laws on

homosexuality, I see the same bigotry and hatred. It has taken blacks hundreds of years. They still are not equal. We are a minority and probably always will be — we don't multiply. That doesn't bother me as long as we are accepted as equals.

Even I find myself discriminating against certain types of gays. So who am I to talk? I have accepted myself and I'm trying to accept all other gays. Unfortunately you can't force

people's thoughts out of their heads. It will take time, effort, government assistance and organizations like Parents of Gays. I am confident it will happen and continue trying myself.

John Smith, like homosexuals throughout the nation, hopes the day will soon come when Americans will look upon gays as a socially acceptable fact of life. Not just as a four-letter word.

Parents and Friends of Gays work for reconciliation

By CAMMIE EAST
Living Today Writer

PENSACOLA, Fla., — "I spend all my time trying to keep families together," said Jean Smith. "This is the one issue where parents will consistently reject their children."

The issue is homosexuality; Jean Smith is the area contact person for a national group — it has some 50 chapters — called Parents and Friends of Gays.

Ms. Smith's own family has been anguished about homosexuality. Eight years ago she and her husband learned that one of their two sons, then 17, was gay. "I didn't know anything about homosexuals," she recalled.

What happened in her family was tragic. Although her son left clues for his parents, they had no idea he was gay and unwittingly made the situation more difficult for him by their attitudes. He felt isolated, believed that his parents had done things which made him gay and then rejected him for what he was. His sense of rejection turned to anger. The hostility in the home became intense, and eventually he left. He became an alcoholic. He tried suicide. He returned home and went to psychiatrists, trying desperately to be heterosexual. His mother said sadly, "We tried to change our son, but now he's not heterosexual — he's a maladjusted homosexual."

"This is the one issue where parents will consistently reject their children... This is the one issue where the family falls apart, but for every gay person, there's a family."

Her son is faring better, however. He gained control over his drinking through Alcoholics Anonymous. He has a job and an apartment, and he accepts himself as a homosexual. His mother added, "We have a closeness in our family we have never had before."

She has become an outspoken advocate of gay rights. She didn't know how to cope, but she did know that she loved her son. "I couldn't believe that he was a deviate, but I couldn't find anything to read on the subject. I didn't know what to ask for, and I was afraid even to mention it."

Ms. Smith found her first "ray of hope" when she attended our meetings of Parents and Friends of Gays in Washington, D.C., where they lived. "They gave me a bibliography, a list of books, so I could start reading." In 1974 she moved to Pensacola; that summer there were a series of police raids on gay bars in that city. Although she said "heterosexuals wouldn't stand for it one minute if (a bar) were the only place their children could meet their friends," she recognized the bars' role for the gay community. By contacting some of the bar managers, she met Pensacola gays and their parents. She began appearing at colleges and universities, giving interviews and writing on the subject. She also counsels other parents of gays.

Jean Smith is outspoken, but she is "still somewhat closeted." She does not use her married name in her work with the Parents and Friends of Gays. She does not want to jeopardize her husband's career as a military officer, and she respects his reluctance to talk about homosexuality or participate in the organization. "If it were up to him I don't think he'd ever mention it ... He embraces his gay son now without embarrassment, but he doesn't read anything on the subject."

"Parents prefer to meet with me privately. It's too much of a threat for them to be seen coming in and out."

The organization does not have meetings per se in Pensacola. "Parents prefer to meet with me privately," Ms. Smith explained. "It's too much of a threat for them to be seen coming in and out" of a meeting. If parents of gays identify themselves, she added, the result is frequently "discrimination against every member of our families."

Parents and Friends of Gays is a group of "non-gay people who are supportive of gay friends," Ms. Smith said. They have four major aims:

— "To reach out to other families, to help parents understand what we have already gone through;

— "To give support to other gay sons and daughters who either are afraid to tell their parents or have been rejected by them;

— "To try to get valid information to the general public;

— "To support HR2074, the National Gay Civil Rights Bill."

"Surely you must have a child who is different in some way, and you know the pain of seeing that child ridiculed. You certainly must know how I feel..."

In her conversations with parents seeking help, Ms. Smith said, she tries to find out whether the parent knows the son or daughter is gay, or whether the parents merely have suspicions. Children often have subtle ways of suggesting their homosexuality to parents, testing to see what the reaction will be. But the son or daughter may believe himself or herself gay and in fact be heterosexual. Often homosexuality is first apparent during the teen years, when a child doesn't date, but "because of that, there are heterosexual children who suspect themselves of being gay because they are late in maturing."

Ms. Smith mails information on homosexuality to parents who want it. She has a bibliography on the subject (prepared by a Task Force on Gay Liberation of the American Library Association), newspaper and magazine articles and books. She tries to talk with the parent about what's happening in the family, and what the parent's feelings are. And she asks the parent to do three things:

— "Tell your child that your love has not changed.

— "Be willing to read something on the subject. Many parents want me to help them justify loving their child. I wanted someone to tell me my son was not a deviate, that he was still a good person.

— "Be willing to meet some of your gay son or daughter's friends. I could not relate what I was reading in a book to my son."

Parents, society, the church — even the scientific community doesn't want to deal with it. They don't know how."

— Quotes from Jean Smith

When she talks with gay people who want advice on telling their families, she stresses the importance of finding a time when serious communication is possible without interruption. She added, "It's most important for them to have something for a parent to read. Just to say, 'I'm gay' and leave is terrible. (The book she suggested is "Now That You Know: What Every Parent Should Know about Homosexuality," by Betty Fairchild and Nancy Hayward, published by Harcourt Brace Jovanovich.)

She said about ten percent of the population is homosexual, and most gays come from families which are heterosexual. "I am not in any way attracted to women," Ms. Smith said. "I've never had a homosexual experience and I never expect to have one." Furthermore, she added, although "every parent that I've talked to thought — and I thought myself — that someone influenced our children to be gay," scientific evidence suggests that "a child's sexual orientation is determined between the ages of two and five, before school — they're not converted by a teacher or other gay people." The erroneous idea of the homosexual as child molester, or of homosexuality resulting from a seduction, is just that, she said: an erroneous idea. Surveys have indicated that some 40 to 50 percent of men who are heterosexual have had at least one homosexual experience, she added; these men do not become gay. Rather, scientists pose three likely origins for the homosexual preference: genetic inclination, personality traits and social stresses. She finds, however, that parents of gays frequently feel guilty about their children's sexual preference, wondering what their responsibility is in its creation, and want to know more — and for scientists to learn more — about the origins of homosexuality.

Jean Smith has invested "several thousand dollars" in her work with Parents and Friends of Gays. She sees attitudes changing, especially when she speaks to groups. But she said, "It's such an emotional issue, and yet the emotion of compassion is one that is not directed toward us." That's one of the changes she's trying to make.

For further information on homosexuality check the Reader's Guide in your public library. Excellent articles have been written in many periodicals. For book titles or book store addresses, write:

Jean Smith
P. O. Box 34479
Pensacola, FL 32507-4479

THE KEY TO THE CLOSET

By Jean Smith

Dedicated To The Gay Community of Pensacola -
For Helping Me To Understand . . .

I heard children crying in the night
I found them locked in a closet
They were cold, hungry, frightened, and all alone.
My heart ached.
Then I heard my child's voice crying behind the closet door.
My anguish was unbearable.
The townspeople stood around jeering and laughing
"Why doesn't someone open the closet door? Who has the key?", I cried.
"No!", an angry Bible-toting mother shouted
"They will make our children sick and dirty, too!"
"My child?", I said, "You don't know him like I do!"
"He is militant and an abomination in God's eyes!", She said.
The townspeople drew back with fear and uncertainty.
God's golden Rod etched my name in sand
And I knew I was one to search for the key.
Like a busy little beaver, I copied every key I found
Searching for the right one, and I found it -
Several keys turned in the lock, but the children couldn't come out,
Not with the townspeople ridiculing them, shaking God's Word at them,
And threatening twenty years confinement to cleanse them.
How can they care so much about their own children
And be so insensitive to mine?
Surely God did not intend His love to be used this way.
The townspeople jeered at me and called me dirty, too,
Sweet little ole' me, of all people - how could they?
Then, I knew why the children were sad, when they were gay.
I found a back way into the closet to nurse my wounds and the ailing Lambdas.
I soon learned they weren't sick and dirty -
Only their love and goodness was contagious.
Together we changed their pink triangled diapers for fig leaves.
"Hidden, but still sinful", the townspeople grumbled.
The Lambda's gathered up red roses and a lily-white Bible
For the pretty, singing mother in her angel gown,
"That's not being militant", she shouted, "You can't fool Mother Nature!"
She shook the orange trees, and raised all sorts of Holocaust.
But the seekers of truth are searching to question the answer.
We will find another path to the Magic Kingdom.
But we've lost some of the little Lambda's to broken hearts,
There is an emptiness in our world where some of them once stood.
We've shared more grief in four years than in a lifetime.
But March 10th, we spoke out, and marched together with joy, love and pride.
Mine eyes have truly seen the glory.
April 13, 1978, an evening filled with lilacs and memories for Jean -
And renewed dedication.
Somewhere over the rainbow, I'll find someone bigger than me
Who's willing to turn the key.

Dedication - May 26-29, 1978
Third Annual Florida Gay Conference
Tallahassee, Florida

Jean Smith, Co-Coordinator
Parents of Gays
P. O. Box 4479
Pensacola, Florida 32507

A GAY BIBLIOGRAPHY

Gay Task Force
Social Responsibilities Round Table
American Library Association

\$1.00

SIXTH EDITION — MARCH 1980

This selective non-fiction bibliography features materials that present or support positive views of the gay experience, that help in understanding gay people and gay issues, or that have special historical value.

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GENERAL NOTES

Fiction, poetry and drama are not included in this bibliography. However, materials about fiction, poetry and drama are listed in the "Literature and the Arts" section. Also, many of the gay periodicals listed here have fiction and poetry in them.

This bibliography does not include citations of materials from gay periodicals, whether individual articles or entire issues on special topics. There is simply too much valuable material in gay periodicals for listing in a selective bibliography, and it seemed fairer to exclude the whole field rather than try to make choices.

This list is limited to materials published in the U.S. and Canada. Most of the books and pamphlets are from publishers listed in the back of BOOKS IN PRINT, which can be consulted in most libraries and bookstores. Addresses are given here for those book and pamphlet publishers not listed in BOOKS IN PRINT (and for a few of those that are, for the reader's convenience).

Price, where given, is for a single copy of the item including mailing charges. Ask the publisher or distributor about quantity prices.

To save space, these city abbreviations are used here (but should not be used on mail): DC = Washington, D.C.; LA = Los Angeles, Calif.; NYC = New York, N.Y.; SF = San Francisco, Calif. State abbreviations are those used by the U.S. Postal Service.

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The books and articles listed here are only a preliminary selection of available materials. Other historical materials may be found by consulting general bibliographies, and in the Arno reprint series (see under Katz in "General" section), and in the articles, reviews and bibliographies of the *Journal of Homosexuality*. . . . Biographical works listed here are limited to recently published works concerning 20th-century persons, famous and obscure, pursuing a variety of careers and life-styles. For any one famous person as primary subject, only a single biographical or autobiographical work is included here. A much more extensive list is available; see under Henderson in the "Bibliographies and Directories" section.

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LAW AND CIVIL RIGHTS

This section does not list the many fine individual articles from law journals or from other periodicals (such as the *Journal of Homosexuality*) which include law-related materials. For articles, the reader is directed in particular to the Knutson book and the "Symposium" issue of *Hastings Law Journal*. Both of these have excellent articles which in turn contain references to many other law articles. One exception here is the O'Leary-Voeller item which is listed below because it is written for the layperson; the article will be of interest to lawyers as well.

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GAY RIGHTS PROTECTIONS IN U.S. AND CANADA. [List of law changes, revised quarterly.] (National Gay Task Force, 80 5th Ave., NYC 10011; free for self-addressed envelope #10 size with U.S. postage or small coin donation to cover.)

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LESBIAN RIGHTS HANDBOOK. Lesbian Rights Project, 1980 (June). [Employment, wills, shared property, crisis issues, housing, rights of young lesbians, lesbian businesses, etc.] (Lesbian Rights Project, 1370 Mission St., SF 94103.)

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See also: Becker, and the many biographies of artists, in "History and Biography" section; Klein in "Human Sciences" section; Crew, Grier-Reid, Jay-Young (LAVENDER CULTURE), Katz, Klaich and Vida in "General" section; Damon, Helbing, Kuda, St. John, and Young in "Bibliographies and Directories" section.

GAY/LESBIAN MOVEMENT

- Altman, Dennis. COMING OUT IN THE SEVENTIES. Wild and Woolley, 1980. (Wild and Woolley, Box 10711, Eugene, OR 97440.)
- Altman, Dennis. HOMOSEXUALITY: OPPRESSION AND LIBERATION. Outerbridge (Dutton), 1971; Avon.
- Birkby, Phyllis et al., editors. AMAZON EXPEDITION: A LESBIAN-FEMINIST ANTHOLOGY. Times Change Press, 1973.
- Brown, Rita Mae. A PLAIN BROWN RAPPER. Diana Press, 1976.
- Bunch, Charlotte and Nancy Myron, editors. LESBIANISM AND THE WOMEN'S MOVEMENT. Diana Press, 1975.
- Faderman, Lillian and Brigitte Eriksson, editors-translators. LESBIAN-FEMINISM IN TURN OF THE CENTURY GERMANY. Naiad Press, 1980 (Sept.).
- GAY OPPRESSION AND LIBERATION, OR: HOMOPHOBIA, ITS CAUSES AND CURES. Gay Theory Work Group of the Movement for a New Society, 1977. (\$3.70 prepaid from Movement for a New Society, 4722 Baltimore Ave., Philadelphia, PA 19143.)
- Hodges, Andrew and David Hutter. WITH DOWNCAST GAYS: ASPECTS OF HOMOSEXUAL SELF-OPPRESSION. Pink Triangle Press, 2nd ed., 1979. (\$2.50 prepaid from Pink Triangle Press, Box 639 Sta. A, Toronto, Ont., Canada M5W 1G2.)
- Johnston, Jill. LESBIAN NATION: THE FEMINIST SOLUTION. Simon & Schuster, 1973.

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- Lauritsen, John and David Thorstad. *THE EARLY HOMO-SEXUAL RIGHTS MOVEMENT (1864-1935)*. Times Change Press, 1974.
- Levin, James D., editor. *THE GAY RIGHTS MOVEMENT IN THE UNITED STATES*. [Collection of 12,000 documentary items, on microfilm, with printed guide.] Scholarly Resources, 1980.
- McCubbin, Bob. *THE GAY QUESTION: A MARXIST APPRAISAL*. World View Publishers, 1976.
- Murphy, John. *HOMOSEXUAL LIBERATION: A PERSONAL VIEW*. Praeger, 1971.
- Raimondo, Justin. *IN PRAISE OF OUTLAWS: REBUILDING GAY LIBERATION*. Students for a Libertarian Society, 1979. (\$1.50 prepaid from Students for a Libertarian Society, 1620 Montgomery St., SF 94111.)
- Teal, Donn. *THE GAY MILITANTS*. Stein & Day, 1971.
- WORKING PAPERS ON GAY/LESBIAN LIBERATION AND SOCIALISM. New American Movement, 1979. (\$1.50 prepaid from New American Movement, 3244 N. Clark, Chicago, IL 60657.)

A great deal of material about the movement is in books listed in the "General" section, especially: Abbott-Love, Brown, Gay, Grier-Reid, Jay-Young (all 3 anthologies), Katz, Levine, Lewis, Martin-Lyon, Richmond-Noguera, and Vida.

PERIODICALS

Each entry is given in the following form: title; description; address; how often published; notes on microfilm, on outside indexing, on editions for the print-disabled; sample copy price Remember to add "Canada" or "USA" on mail from outside the country For national organizations with chapters or branches—e.g., Dignity, Integrity—only the national periodicals are listed Most gay periodicals have lesbian material and lesbian readers Abbreviations in this section: *API* = *Alternative Press Index* (Box 7229, Baltimore, MD 21218); *SSE* = stamped self-addressed envelope (use only #10 business-letter size—no little envelopes); city abbreviations as noted at head of bibliography.

Please remember that this bibliography, including this section, is copyrighted. Reproduction is restricted by law. Also, copying this will benefit only the copy-machine companies, which have not put out any of the expense and effort needed to collect and verify all this information. Bulk rates for this bibliography are on the back page.

- ACLU Northern California Gay Rights Chapter Bulletin*; news and comment for ACLU members on lesbian/gay rights; 814 Mission St., SF 94103; bimonthly; sample 25¢.
- ASP Newsletter*; Association of Suburban People, social & political rights group for Metro Detroit gays; Box 568, Plymouth, MI 48170; monthly; sample free.
- The Advocate*; international gay newsmagazine; 1730 S. Amphlett, Suite 225, San Mateo, CA 94402; biweekly; microfilm, Univ. of Southern Calif.; indexed in *API*; sample \$1.50.
- Affirmation/Gay Mormons United Newsletter*; news of LA chapter plus articles of interest to gay/lesbian Mormons; Box 46022, LA 90046; monthly; sample free.
- Affirmation/United Methodists for Lesbian and Gay Concerns*; national group's newsletter; c/o M. Collins, Box 775 Old Chelsea Sta., NYC 10011; 4 issues/yr.; sample 25¢.
- After Stonewall*; critical journal of lesbian & gay liberation in prairie Canada; Box 7763, Saskatoon, Sask. S7K 4R5; quarterly; sample \$1.25 Canadian, \$1 US.

- Akron-Canton GOLD* (Gay Ohio Living Data); northeast Ohio gay news; Box 9113, Akron, OH 44305; monthly; sample 50¢.
- Alaska Gay Community Center Newsletter*; calendar & news briefs; Box 4-2791, Anchorage, AK 99509; monthly; sample free.
- Albatross*; radical lesbian-feminist satire magazine; Box 2046 Central Sta., E. Orange, NJ 07019; issued irregularly; sample \$2.50.
- Aloha Times*; gay entertainment & news for Hawaii and West Coast; c/o MCC, 1111 Bishop St., Honolulu, HI 96813; monthly; sample \$1.
- The Alternate*; magazine of social commentary & the arts, chiefly gay male; 15 Harriet St., SF 94103; bimonthly; sample \$2.
- Amazon Spirit*; Montana-Idaho lesbian publication; Box 523, Helena, MT 59601; bimonthly; sample for donation.
- Androgyny Newsletter/Androgyny Review*; periodicals on androgyny for professionals & laypeople; Box 7429, San Diego, CA 92107; newsletter bimonthly, review 2 issues/yr.; samples (1 of each) \$2.
- Apostolos*; national eye on the anti-gay religious movement; Box 2140, Glen Ellyn, IL 60137; monthly; sample (2 issues) \$1.
- Arizona Gay News*; serving Southwestern gays; Box 5002, Tucson, AZ 85703; weekly; sample \$1.
- Association of Gay Psychologists Newsletter*; for all lesbian & gay male psychologists of North America; 8430 Santa Monica Blvd., Suite 200, LA 90069; quarterly; sample free.
- Association of Gay Social Workers Concerned with Gay and Lesbian Issues Newsletter*; national to members; c/o Berger, 142 Dunning St., Madison, WI 53704; quarterly; sample 50¢.
- Atlanta*; Atlanta Lesbian-Feminist Alliance newsletter; Box 5502, Atlanta, GA 30307; monthly; sample 50¢.
- Atlanta Gay Central*; Atlanta Gay Center newsletter; Box 13723, Atlanta, GA 30324; monthly; sample free.
- Azalea*; magazine by & for Third World lesbians; c/o Joan Gibbs, 306 Lafayette Ave., Brooklyn, NY 11238; quarterly; sample \$2.
- BAPHRON* (Bay Area Physicians for Human Rights Official Newsletter); journal of gay health issues; Box 14563, SF 94114; monthly; sample free.
- B.A.R. (Bay Area Reporter)*; SF-Bay Area gay paper; 1528 15th St., SF 94103; biweekly; sample 75¢.
- Because We Care*; newsletter of Integrity/Houston (not affiliated with Episcopal organization Integrity); Houston area gay news; Box 16041, Houston, TX 77022; monthly; sample free.
- LeBerdache*; Québec French-language gay news, analysis & reviews; CP 36, Succursale C, Montreal, Qué. H2L 4J7; monthly; sample 60¢.
- Big Mama Rag*; national feminist newjournal with substantial lesbian content; 1724 Gaylord, Denver, CO 80206; monthly; indexed in *API*; sample 50¢.
- The Blade*; metro Wash.-Baltimore lesbian/gay/bisexual paper; B.C.I., 2430 Penna. Ave. NW, #225, DC 20037; biweekly; sample free to area residents, 35¢ elsewhere.
- Blazing Star*; Chicago lesbian-feminist paper, published as section of *GayLife* [which see].
- The Body Politic*; Canadian gay men's and women's magazine, international circulation; Box 7289 Sta. A, Toronto, Ont. M5W 1X9; 10 issues/yr.; microfilm, MacLaren Micropublishing (Box 972 Sta. F, Toronto, Ont. M4Y 2N9); indexed in *API*; sample \$1.
- Bondings*; Catholic gay ministry newsletter; New Ways Ministry, 3312 Buchanan, #302, Mt. Rainier, MD 20822; 4-5 issues/yr.; sample 25¢.
- Boonies*; paper for rural gays of Atlantic Canada; R.R. #1, Paradise, Nova Scotia B0S 1R0; quarterly; sample free.
- Boston Gay Review*; reviews and criticism of gay culture & media, emphasis on small presses; Box 277 Astor Sta., Boston, MA 02123; quarterly; sample \$1.

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(PERIODICALS continued)

- Bulletin of the Philadelphia Lesbian and Gay Task Force*; newsletter for southeast Penna. & southern N.J.; 3601 Locust Walk, Philadelphia, PA 19104; monthly; sample \$1.
- Business and Professional Association Newsletter*; serves gay business & professional people in LA; c/o Melvin Crosby, CPA, 8732 Sunset Blvd., #280, LA 90069; monthly; sample free.
- COGS Newsletter*; Coalition of Gay Sisters calendar & news briefs for Wash.-Balto. area; Box 222, Columbia, MD 21045; monthly; sample free.
- Calendar*; magazine of gay mid-America; Box 1515, Kansas City, MO 64141; monthly; sample 75¢.
- Capitol Forum News*; serving Oregon-Idaho-Washington; Box 663, Salem, OR 97308; monthly; sample free.
- Capitol Hill*; Gay Rights National Lobby newsletter; GRNL, Suite 611, 930 F St. NW, DC 20004; bimonthly; sample free.
- Caucus Comments*; newsletter of National Caucus of Gay & Lesbian Counselors; Box 14662, SF 94114; 3 issues/yr.; sample \$1.
- Cellmate*; Metropolitan Community Churches-affiliated paper for prisoners & corrections workers; 5300 Santa Monica Blvd., LA 90029; monthly; audio tape free on request per issue; sample free.
- Challenge*; Gay Activist Alliance (northern N.J.) newsletter; Box 137, Convent Station, NJ 07961; monthly; sample free.
- Changes*; central Florida lesbian-feminist newsletter; Box 1441, Winter Park, FL 32789; monthly; sample 50¢.
- The Cheery Chalkboard*; Gay Teachers of Los Angeles newsletter; Box 10024, Glendale, CA 91209; monthly; sample free.
- Christopher Street*; gay literary and soft news magazine; 250 W. 57th, Suite 417, NYC 10019; monthly; sample \$2.50.
- The Community News*; sexual minority newspaper for western Penna.; 121 S. Highland Ave., Suite 817; Pittsburgh, PA 15206; monthly; sample free.
- The Community Voice*; south central Kansas gay/lesbian paper; Box 13013, Wichita, KS 67213; monthly; sample free.
- Conditions*; women's literary journal emphasizing writing by lesbians; Box 56 Van Brunt Sta., Brooklyn, NY 11215; 2 issues/yr.; indexed in *API*; sample \$3 individuals, \$5 institutions.
- Connections*; central Texas lesbian/gay paper; Gay Community Services, 2330 Guadalupe #7, Austin, TX 78705; quarterly; sample free.
- Data-Boy Magazine*; local news & directory of southern Calif. gay services & businesses; 7512 Santa Monica Blvd., W. Hollywood, CA 90046; biweekly; sample \$1.
- Dialog*; Dallas Gay Political Caucus newsletter; Box 5094, Richardson, TX 75080; monthly; sample free.
- Dignity*; gay Catholic newsletter, US & Canada; Suite 11, 1500 Mass. Ave. NW, DC 20005; monthly; sample free.
- Dinah*; Cincinnati lesbian-feminist journal; Box 1485, Cincinnati, OH 45201; bimonthly; sample 50¢.
- The Dorian Group Newsletter*; gay news & social events for Washington State; 526 Smith Tower, Seattle, WA 98104; monthly; sample free.
- The Empire Gazette*; Pacific Northwest gay/lesbian news & features; Box 1222, Spokane, WA 99210; monthly; sample 75¢.
- The Empty Closet*; update New York gay newspaper; 713 Monroe Ave., Rochester, NY 14607; 11 issues/yr.; sample free.
- Esplanade*; New England gay male-oriented paper; Box 93 Hanover Sta., Boston, MA 02113; biweekly; sample \$1.
- F.C.G.C. Newsletter*; for Quaker lesbians & gay men & their friends in North America; Box 222, Sumneytown, PA 18084; 5 issues/yr.; sample for donation.
- Fag Rag*; countercultural gay male journal; Box 331 Kenmore Sta., Boston, MA 02215; 8 issues/yr.; indexed in *API*; sample \$2.
- Fellowship Newsletter*; Kentucky & southern Indiana newsletter; Box 8415, Louisville, KY 40208; monthly; sample free.
- Feminary*; Southern feminist journal, emphasizing lesbian work; Box 954, Chapel Hill, NC 27514; 3 issues/yr.; audio tape from Feminist Taping for Handicapped Readers, Box 6516, DC 20009; sample \$2.75.
- Fifth Freedom*; Buffalo gay community paper; Box 155 Ellicott Sta., Buffalo, NY 14203; monthly; sample free.
- Focus*; New England lesbian journal; 1151 Mass. Ave., 3rd fl., Cambridge, MA 02138; bimonthly; sample \$1.55.
- Fox Tales*; Fox Valley Gay Association newsletter; Box 393, Elgin, IL 60120; monthly; sample free.
- Free Spirit*; Phoenix area newsletter for gays/bisexuals; Box 117, Tempe, AZ 85281; monthly; sample free.
- The Front Page*; news & entertainment for N. Carolina gay community; Box 25642, Raleigh, NC 27611; biweekly; sample free.
- Full Circle*; northern New England women's newsletter with some lesbian content; Box 295, Contoocook, NH 03229; monthly; sample \$1.
- GAE Newsletter*; Gulf Alliance for Equality paper serving Mississippi-Alabama-Florida coast; Box 414, Mobile, AL 36601; issued irregularly; sample for SSE.
- GALA Newsletter*; Wyoming lesbian/gay news & calendar; Box 1542, Cheyenne, WY 82001; monthly; sample free.
- GALA Review*; Gay Atheist League of America magazine concerned with organized religion's attitudes towards gays; Box 14142, SF 94114; monthly; sample free.
- G.L.A.D. Briefs*; non-technical news on gay/lesbian legal issues; 2 Park Sq., Rm. 400, Boston, MA 02116; quarterly; sample free.
- The GLC Voice*; serving Twin Cities & Midwest gay/lesbian community; 4 W. 26th, Minneapolis, MN 55408; monthly; sample 50¢.
- GO Info*; Ottawa gay political & social paper, partly French-language; Box 2919 Sta. D, Ottawa, Ont. K1P 5W9; monthly; sample free.
- GPU News*; national news-feature magazine for lesbians & gay men; Box 92203, Milwaukee, WI 53202; monthly; sample \$1.
- GRAND Newsletter*; gay news for Notre Dame alumni; Box 4735, Chicago, IL 60680; issued irregularly; sample free.
- G.U. Informer*; Gays United of the Quad Cities newsletter; Box 444, Rock Island, IL 61201; monthly; sample free.
- Gay Academic Union Newsletter*; news for gay academics, students & professionals; Box 927, LA 90028; quarterly; sample \$1.50.
- Gay Activist*; New York's militant gay voice; Box 2 Village Sta., NYC 10014; issued irregularly; sample 50¢.
- Gay Alaska*; Alaska & national coverage & circulation; Box 1581, Anchorage, AK 99510; monthly; sample free.
- Gay Archivist*; Canadian Gay Archives newsletter; Box 639 Sta. A, Toronto, Ont. M5W 1G2; annual; sample free.
- Gay Books Bulletin*; gay book reviews & scholarship; Gay Academic Union-NYC, Box 480 Lenox Hill Sta., NYC 10021; quarterly; sample \$3.
- The Gay Christian*; international journal of gay theological issues; 5300 Santa Monica Blvd., LA 90029; quarterly; audio tape free on request per issue; sample \$1.
- Gay Community News*; national gay/lesbian paper; 22 Bromfield St., Boston, MA 02108; weekly; microfilm, GCN/Microfilm, same address; indexed in *API*; sample 50¢.
- Gay Era*; eastern Penna. gay news & features; 32 S. Prince, #6, Lancaster, PA 17603; issued irregularly; sample \$1.
- Gay Hawaii*; lesbian/gay newsletter for Hawaii & South Pacific; Box 3151, Honolulu, HI 96802; monthly; sample 50¢.
- Gay Health Reports*; news for gay public health workers; 206 N. 35th, Philadelphia, PA 19104; 3 issues/yr.; sample \$1.
- Gay Horizons*; Alberta gay/lesbian paper; Box 2715 Sta. M, Calgary, Alta. T2P 3C1; bimonthly; sample 55¢ in Canada, 60¢ in US (in coin or international postal money order only).
- Gay Insurgent*; journal of gay liberation research; Box 2337, Philadelphia, PA 19103; 3 issues/yr.; sample \$2, foreign \$3.
- Gay Legislation News*; Massachusetts Gay Political Caucus newsletter; 118 Mass. Ave.—Box 179, Boston, MA 02115; bimonthly; sample free.
- Gay Light*; central New York gay/lesbian paper; 305 W. Onondaga, Syracuse, NY 13202; 10 issues/yr.; sample free.

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(PERIODICALS continued)

- Gay Lutheran*; Lutherans Concerned newsletter covering church-gay relations in all denominations; Box 19114-A, LA 90019; monthly; sample for SSE.
- Gay Madison*; lesbian/gay paper; 306 N. Brooks, Madison, WI 53715; issued irregularly; sample 50¢.
- Gay News (Cleveland)*; national news & features with Cleveland emphasis; Masco Communications, 233 S. 13th, Philadelphia, PA 19107; monthly; sample \$1.
- Gay News (Philadelphia)*; national news & features with Philadelphia emphasis; Masco Communications, 233 S. 13th, Philadelphia, PA 19107; biweekly; sample \$1.
- Gay Opinion*; independent NYC newsletter; c/o Michael Ritzer, 216 7th Ave., NYC 10011; monthly; sample 50¢.
- The Gay Paper*; Gay Community Center of Baltimore newspaper; Box 74; Baltimore, MD 21203; monthly; sample free.
- Gay People in Medicine Newsletter*; news for gay health professionals & students; 14650 Lee Rd., P.O. Box 131, Chantilly, VA 22021; quarterly; sample free.
- Gay Political Caucus Newsletter*; Texas gay paper from Houston GPC; Box 3887, Houston, TX 77001; bimonthly; sample free.
- Gay Rights Guardian*; publication of Gay Rights Chapter, ACLU of Southern Calif.; 633 S. Shatto Pl., Suite 207, LA 90005; monthly; sample free.
- Gay Saskatchewan*; newsletter for rural Canada, from Saskatchewan Gay Coalition; Box 7508, Saskatoon, Sask.; monthly; sample free.
- Gay Scene*; male-oriented paper; Regiment Publications, Box 274 Grand Central Sta., NYC 10017; monthly; sample \$1.
- Gay Studies Newsletter*; Gay Caucus for the Modern Languages publication; c/o Roger Masse, New Mexico State University, Dept. of English Box 3E, Las Cruces, NM 88003; 2 issues/yr.; sample \$1.
- Gay Sunshine*; gay male cultural/literary journal; Box 40397, SF 94140; quarterly; indexed in *API*; sample \$2.50.
- Gay Synagogue News*; newsletter of Congregation Beth Simchat Torah; Box 1270 GPO, NYC, 10001; monthly; sample free.
- Gay Teachers Association Newsletter*; lesbian/gay news in education, emphasizing NYC; Box 435 Van Brunt Sta., Brooklyn, NY 11215; 10 issues/yr.; sample for SSE.
- Gay Teachers of Maryland Newsletter*; news for/about gay teachers in Maryland; Box 5604, Baltimore, MD 21210; quarterly; sample free.
- Gay Tide*; British Columbia paper from Gay Alliance Toward Equality; Box 1463 Sta. A, Vancouver, B.C. V6C 2P7; bi-monthly; sample 25¢.
- Gay Youth Community News*; Bay Area & national newsletter for lesbian/gay youth; Box 14412, SF 94114; monthly; sample free.
- Gaycon Press Newsletter*; for & about gays in prison; 216 Eddy St., #203, SF 94102; monthly; sample free to prisoners.
- GayLife*; Midwest's leading gay paper, includes *Blazing Star* lesbian section; 409 N. Franklin, Chicago, IL 60610; weekly; sample 40¢.
- Gayin'*; newsletter of Gay Community Center of Colorado; Box 2024, Denver, CO 80201; monthly; sample for SSE.
- Gayzette*; serving central Kentucky; Lexington Gay Services Organization, Box 11471, Lexington, KY 40511; monthly; sample 25¢.
- Gaze*; Memphis area lesbian/gay paper; Box 3038, Memphis, TN 38103; monthly; sample 25¢.
- The Grapevine*; newsletter of Lesbian Mothers' Defence Fund (Canada); Box 38 Sta. E, Toronto, Ont. M6H 4E1; 3 issues/yr.; sample \$1.
- G'vanim*; bulletin of Congregation Beth Chayim Chadashim; 6000 W. Pico Blvd., LA 90035; monthly; sample free.
- Here's HOW*; north central Penna. gay news from Homophiles of Williamsport; Box 1072, Williamsport, PA 17701; 10 issues/yr.; sample free.
- High Gear*; Ohio's gay journal; Box 6177, Cleveland, OH 44101; monthly; sample 50¢.
- Human Rights Advocates Newsletter*; from legislative/lobby project of Texas Gay Task Force; Box 39406, San Antonio, TX 78239; monthly during Texas legislature sessions, occasionally at other times; sample free.
- Impact*; gay/lesbian New Orleans paper; L & M Productions, Box 52079, New Orleans, LA 70152; monthly; sample \$1.
- In Unity*; Metropolitan Community Churches news magazine; 5300 Santa Monica Blvd., LA 90029; bimonthly; audio tape free on request per issue; sample \$1.
- Insight*; lesbian/gay Christian opinion, focused on making gayness understandable to the non-gay reader; Box 5110 Grand Central Sta., NYC 10017; quarterly; select articles on audio tape from Ray Evans (c/o Dignity-NY, Box 1554 Roosevelt Sta., NYC 10022); sample \$2.
- Integrity Forum*; newsletter of Integrity, national organization of gay Episcopalians; Box 891, Oak Park, IL 60303; bimonthly; sample free.
- Into the Courts*; national gay rights news; Gay Rights Advocates, 540 Castro, SF 94114; quarterly; sample, free.
- It's Time*; National Gay Task Force newsletter, includes *Action Report*, formerly a separate publication; NGTF, 80 5th Ave., NYC 10011; 10 issues/yr.; sample 25¢ plus SSE.
- Journal of Homosexuality*; for professionals and academics in behavioral and social sciences, health care, and law; c/o The Haworth Press, 149 5th Av., NYC 10010; quarterly; indexed selectively in over 20 indexes and abstracts; no single samples.
- Kater Street*; Gay Community Center of Philadelphia newsletter; Box 15748, Philadelphia, PA 19103; monthly; sample for SSE.
- Klondyke Kontakt*; Alaska lesbian news; Box 188, Anchorage, AK 99510; issued irregularly; sample for donation.
- Lambda (NYC)*; newsletter of Lambda Legal Defense and Education Fund; 22 E. 40th, NYC 10016; 3 issues/yr.; sample free.
- Lambda (N. Carolina)*; gay newsletter serving Triangle area; Carolina Gay Assoc., Box 39 Carolina Union, University of North Carolina, Chapel Hill, NC 27514; monthly; sample for SSE.
- Lambda Letters*; Iowa gay publication from Pride of Lambda; Box 265, Cedar Rapids, IA 52406; monthly; sample free.
- Lambda News*; northern Calif. lesbian/gay paper; Box 26044, San Jose, CA 95159; monthly; sample free.
- Lambda Newsletter*; Birmingham gay paper; Box 73062, Birmingham, AL 35223; monthly; sample free.
- The Lavender Express*; New Jersey lesbian journal; Box 218, Kearny, NJ 07032; monthly; sample 50¢.
- Lavender Prairie Newsletter*; by & for central Illinois lesbians; Box 2096 Sta. A, Champaign, IL 61820; 10 issues/yr.; sample for donation.
- The Leaping Lesbian*; lesbian-feminist journal; Box 7715, Ann Arbor, MI 48107; bimonthly; sample \$1.
- Les'beinformed*; Lesbian Resource Center newsletter; 2104 Stevens Ave. S., Minneapolis, MN 55404; monthly; sample free.
- Lesbian and Gay News*; northern Calif. gay country newspaper; Box 4801, Santa Rosa, CA 95402; 11 issues/yr.; sample free.
- Lesbian Connection*; nationwide lesbian forum; c/o Ambitious Amazons, Box 811, East Lansing, MI 48823; issued every 6 weeks; sample for donation.
- The Lesbian Feminist*; newsletter mainly for New York metro area; 243 W. 20th, NYC 10011; quarterly; sample free.
- Lesbian Feminist Flyer*; Richmond gay newsletter; Box 7216, Richmond, VA 23221; monthly; sample free.
- Lesbian Herstory Archives News*; bibliographies & news about collecting lesbian materials; Box 1258 GPO, NYC 10001; 2 issues/yr.; sample free.
- The Lesbian News*; LA community publication; Box 2023, Culver City, CA 90230; monthly; sample 50¢.

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(PERIODICALS continued)

- The Lesbian Tide*; national lesbian-feminist newsmagazine; 1314 S. Tremaine, LA 90019; bimonthly; microfilm, Bell & Howell; indexed in *API*; sample 50¢.
- The Longest Revolution*; progressive feminist paper with some lesbian content; Box 350, San Diego, CA 92101; bimonthly; sample free.
- MCGLR Lesbian/Gay Newsbriefs*; political information service of Minnesota Committee for Gay & Lesbian Rights; Box 993, Main P.O., Minneapolis, MN 55401; monthly; sample free.
- MOHR Information*; Michigan Organization for Human Rights newsletter; 940 W. McNichols, Detroit, MI 48203; monthly; sample free.
- Maine Lesbian-Feminist Newsletter*; statewide bulletin; Box 125, Belfast, ME 04915; monthly; sample for SSE.
- Mainely Gay*; newsmagazine with political comment and humor; Box 4542, Portland, ME 04112; bimonthly; sample free.
- Making a Difference*; newsletter for gay/lesbian professionals in the field of aging; National Assoc. of Gay & Lesbian Gerontologists, 3312 Descanso Dr., LA 90026; quarterly; sample free.
- Matrices*; lesbian-feminist research newsletter; c/o Julia Penelope, Dept. of English, University of Nebraska, Lincoln, NB 68588; 3 issues/yr.; sample free.
- Metra Magazine*; gay/lesbian tabloid for Michigan; Box 108, Washington, MI 48094; biweekly; sample \$1.
- Metro Star*; Dallas/Ft. Worth gay paper; Star Ventures, 1343 S. Voss Rd., Houston, TX 77057; weekly; sample \$1.
- Mom. . . Guess What. . .*; northern Calif. gay/lesbian newspaper; Box 8170, Sacramento, CA 95818; monthly; sample \$1.
- Mom's Apple Pie*; Lesbian Mothers National Defense Fund (US) Newsletter; Box 21567, Seattle, WA 98111; bimonthly; sample 25¢.
- Montrose Star*; Houston & east Texas gay paper; Star Ventures, 1343 S. Voss Rd., Houston, TX 77057; weekly; sample \$1.
- More Light*; news for Presbyterians concerned for lesbians & gay men; Box 46412, LA 90046; bimonthly; sample free.
- Mouth of the Dragon*; gay male poetry & criticism journal; c/o Bifrost, Box 957, NYC 10009; quarterly; indexed in *Index of American Periodical Verse*; sample \$3.50 (checks to Bifrost).
- NAGAP Newsletter*; National Assoc. of Gay Alcoholism Professionals publication featuring news, resources, Q & A; Box 376, Oakland, NJ 07436; quarterly; sample free.
- NW Fountain*; Pacific Northwest gay paper; Box 417, Portland, OR 97207; sample 25¢.
- A New Day*; covers gay & women's issues in Congress, also reports on Christian right wing; Washington Field Office, Metropolitan Community Churches, Suite 210, 110 Maryland Ave. NE, DC 20002; 8 issues/yr.; sample 30¢ postage.
- News of the Columbus Gay and Lesbian Community*; central Ohio gay bulletin; Gay Alliance, Box 8296, Columbus, OH 43201; monthly; sample for SSE.
- Newsletter of the Gay Caucus of Members of the American Psychiatric Association*; national publication for gay psychiatrists; c/o Lawrence Mass., #4A, 133 W. 17th, NYC 10011; bimonthly; sample free.
- Night Shift*; Connecticut gay paper; Box 157, Terryville, CT 06786; monthly; sample \$1.
- OGRC Newsletter*; Ohio Gay Rights Coalition paper; Box 347, Fostoria, OH 44830; monthly; audio tape or large print edition on request; sample 25¢.
- Off Our Backs*; radical feminist paper with substantial lesbian content; 1724 20th St. NW, DC 20009; monthly; indexed in *API* and *Women's Studies Abstracts*; microfilm, Bell & Howell; audio tape from Feminist Taping for Handicapped Readers (Box 6516, DC 20009); sample 75¢.
- The Open Door*; newspaper for Utah's gay community; Box 6175, Salt Lake City, UT 84106; monthly; sample free.
- Oregon Gay Rights Report*; Oregon lesbian/gay news; Portland Town Council, 320 SW Stark #506, Portland, OR 97204; monthly; sample 25¢.
- The Other Paper*; Rhode Island gay newsletter; Box 3862; N. Providence, RI 02911; issued every 5 weeks; sample free.
- Our Own Community Press*; Virginia-N. Carolina gay & lesbian paper; c/o Unitarian-Universalist Gay Community, 739 Yarmouth, Norfolk, VA 23510; monthly; sample free.
- Our Time*; area gay news from Oklahomans for Human Rights; Box 207, Oklahoma City, OK 73102; monthly; sample free.
- Out* (DC); Wash.-Balto. gay entertainment & issues paper; 1522 14th St. NW, DC 20005; weekly; sample 50¢.
- Out* (PA); gay magazine with western Penna. emphasis; 5907 Penn Mall, Rm. 210, Pittsburgh, PA 15206; monthly; sample free.
- Out and About* (Manitoba); bulletin of Project Lambda; c/o Gays for Equality, Box 27 UMSU, University of Manitoba, Winnipeg, Man. R3T 2N2; monthly; sample free.
- Out and About* (Seattle); lesbian-feminist newsletter; c/o Gay Community Center, 105 14th, Suite B, Seattle, WA 98122; monthly; sample free.
- Out Front Magazine*; Colorado's gay publication; Box 18597, Denver, CO 80218; biweekly; sample \$1.
- Out in Montana*; Northwest lesbian/gay paper; Box 8896, Missoula, MT 59807; bimonthly; sample free.
- PRO/Gram*; Toledo's Personal Rights Organization news; Box 4642 Old West End Sta., Toledo, OH 43620; monthly; sample free.
- Paragraph*; gay/lesbian fiction & criticism; The Antares Foundation, Box 14051; SF 94114; quarterly; sample \$3 individuals, \$4 foreign, \$5 institutions.
- Parents and Friends of Gays Newsletter*; LA area and national news; Box 24565, LA 90024; monthly; sample free.
- Part of the Process*; Rhode Island lesbian paper; c/o Sarah Doyle Women's Center, Box 1829 Brown Sta., Providence, RI 02912; issued irregularly; sample free.
- Pennsylvania Lesbian/Gay Support Network Newsletter*; special outreach to rural gays; Box 4031, Allentown, PA 18102; monthly; sample free.
- Plexus*; SF-Bay Area women's newspaper with substantial gay content; 545 Athol Ave., Oakland, CA 94606; monthly; sample free.
- The Pride of Arizona*; Southwest gay magazine; Box 9550, Phoenix, AZ 85068; monthly; sample 50¢.
- Proceedings of the Triangle Area Gay Scientists*; news & features for gays in the sciences; Box 1137, Chapel Hill, NC 27514; bimonthly; sample for SSE.
- Pursuit*; newsletter of National Gay Archives including book reviews and bibliographies; Box 38100, LA 90038; issued irregularly; sample \$2.
- RFD*; a country journal for gay men; Rt. 1, Box 92E, Efland, NC 27243; quarterly; sample \$2.
- Record/Review*; Evangelicals Concerned's newsletter & book/periodical review; c/o Ralph Blair, 30 E. 60th, NYC 10022; both quarterly; samples free.
- S.A.G.A.*; newsletter of Spartanburg-Anderson-Greenville Alliance and the Church of the Holy Apostles; Box 1273, Anderson, SC 29622; monthly; sample free.
- SAGE Newsletter*; by & for older lesbians & gay men; Senior Action in a Gay Environment, 487-A Hudson St., NYC 10014; quarterly; sample free.
- SDA Kinship*; national newsletter for gay Seventh-Day Adventists & friends; Box 1233, LA 90028; monthly; sample \$1.
- The Scene*; Colorado gay newspaper; Box 18449, Denver, CO 80218; issued every 3 weeks; sample free.
- Seattle Gay News*; Pacific Northwest gay newspaper; 107 Eastlake East, Seattle, WA 98109; biweekly; sample 50¢.
- The Sentinel*; SF-Bay Area gay newspaper; 1042 Howard St., SF 94103; biweekly; sample \$1.
- Sexual Law Reporter*; national review of legal matters at all levels in area of sexual civil liberties; 1800 N. Highland, Suite 106, LA 90028; quarterly; sample \$3.

(PERIODICALS continued)

- She*; S. Florida lesbian magazine; Box 2245, Opa Locka, FL 33055; monthly; sample free.
- Signal*; national newsletter of Gay Nurses Alliance for all gay health professionals; GNA, Box 1015, Brownsville, TX 78520; 3 issues/yr.; sample \$1.
- Sinister Wisdom*; journal of lesbian writing & art; Box 30541, Lincoln, NB 68503; quarterly; audio tape from Feminist Taping for Handicapped Readers (Box 6516, DC 20009); sample \$3.10.
- Sisters United*; lesbian-feminist magazine; 118 W. Sparks, Galena, KS 66739; bimonthly; sample \$1.
- Sociologists' Gay Caucus Newsletter*; political & scholarly news for sociologists; SGC, 2828 N. Cambridge, #509, Chicago, IL 60657; 5 issues/yr.; sample free.
- Sunday's Child*; Phoenix gay newspaper; Box 33233, Phoenix, AZ 85067; monthly; sample free.
- TenPercent*; UCLA gay magazine serving all LA area; 112 Kerckhoff Hall, 308 Westwood Plaza, LA 90024; quarterly; sample \$1.
- Thirteenth Moon*; women's literary journal with some lesbian work; Drawer F. Inwood Sta., NYC 10034; 2 issues/yr.; indexed in *Abstracts of Popular Culture* and *Index of American Periodical Verse*; sample \$2.85.
- Thursday's Child*; San Diego Lesbian Organization newsletter; Box 5093, San Diego, CA 92105; monthly; sample free.
- Together*; Sioux Empire Gay Coalition news; Box 220, Sioux Falls, SD 57101; monthly; sample free.
- UU Gay World*; Unitarian-Universalist Gay Caucus newsletter; 479 Duboce Ave., SF 94117; bimonthly; sample free.
- United Church Coalition for Gay Concerns Newsletter*; national publication for United Church of Christ gays & supporters; c/o D. Notter, 325 28th St., SF 94131; quarterly; audio tape on request at \$1.50 per tape; sample 75¢.
- Update*; southern Calif. lesbian/gay paper; 4835 Voltaire, Suite B, San Diego, CA 92107; biweekly; sample 75¢.
- Upfront America*; Texas gay paper; Box 66844, Houston, TX 77006; biweekly; sample \$1.
- Vegas Gay Times*; Nevada gay paper; Nevadans for Human Rights, 620 Minnesota St. N., Las Vegas, NV 89107; monthly; sample free.
- Voice of the Turtle*; American Baptists Concerned gay caucus news; 158 Santa Clara Ave., Oakland, CA 94610; quarterly; sample free.
- The Weekly News*; serving the Southern gay community; 901 NE 79th, Suite 20, Miami, FL 33138; weekly; sample free.
- The West Sider*; newsletter of NYC's largest discussion/social gay group; Box 611 Old Chelsea Sta., NYC 10011; monthly; sample 25¢.
- The Wishing Well*; contact magazine for gay women; Box 664, Novato, CA 94947; quarterly; sample \$3 (US money).
- The Yellow Page*; Greater Cincinnati Gay Coalition newsletter; Box 19158, Cincinnati, OH 45219; monthly; sample free.
- Zap!*; central Penna. gay news/opinion; Box 805, State College, PA 16801; monthly; sample free.

DIRECTORY OF FACILITIES AND SERVICES FOR GAY/LESBIAN ALCOHOLICS AND CHEMICALLY DEPENDENT PERSONS. National Assoc. of Gay Alcoholism Professionals, 1980. Over 70 entries. (\$2.50 prepaid from NAGAP, Box 376, Oakland, NJ 07436.)

GAY AIRWAVES. List of gay radio shows in U.S. & Canada. (75¢ prepaid from John Zeh, 131 Mason St., Cincinnati, OH 45219.)

GAY BOOKSTORES AND MAIL-ORDER SERVICES IN U.S. AND CANADA (list). Gay Task Force, American Library Assoc., 1980 (July). (\$1 prepaid from Barbara Gittings—GTF, Box 2383, Philadelphia, PA 19103.)

GAY BUSINESS COUNCILS IN U.S. (list). Over 20 entries. (\$1 prepaid from National Assoc. of Business Councils, Box 744 Chelsea Sta., NYC 10011.)

GAY CAUCUSES AND SYNAGOGUES IN NORTH AMERICAN RELIGIOUS DENOMINATIONS (list). (Lutherans Concerned, Box 19114-A, LA 90019, free for stamped reply envelope, #10 size.)

GAY SUBJECTS, SPECIAL FORMATS: BOOKS AND PERIODICALS FOR THE BLIND AND PHYSICALLY HANDICAPPED (list). Gay Task Force, American Library Assoc., 1980. Approx. 100 entries. (Three editions: regular print, 75¢ prepaid from Barbara Gittings—GTF, Box 2383, Philadelphia, PA 19103; two-track, 1-7/8 ips cassette tape, \$1.50 prepaid from Lambda Resource Center for the Blind, c/o Gay Horizons, Box 1319, Chicago, IL 60690; braille thermoform, grade 2, available on special order from Lambda Resource Center for the Blind.)

GAY TEACHERS ORGANIZATIONS IN U.S. (list). (Gay Teachers Association, Box 435 Van Brunt Sta., Brooklyn, NY 11215, free for stamped reply envelope, #10 size.)

GAYELLOW PAGES. Renaissance House, publisher. Classified directories of gay/lesbian organizations, businesses & services. National edition & five regional editions: Northeast (except New York & New Jersey); New York & New Jersey; West Coast; Southern; Central U.S. & Canada. (Renaissance House, Box 292 Village Sta., NYC 10014; national edition \$7 in U.S., \$8.50 in Canada; each regional edition \$3 in U.S., \$3.50 in Canada; all prepaid; add \$1 per book for first-class mailing.)

Helbing, Terry, editor. **GAY THEATRE ALLIANCE DIRECTORY OF GAY PLAYS.** JH Press, 1980. Over 400 entries, annotated. (\$6.95 prepaid from JH Press, 90 Bank St., #5-D, NYC 10014.)

Henderson, Gordon A. **GAY LIVES LED: BIOGRAPHIES OF HOMOSEXUAL WOMEN AND MEN** (list). Over 350 entries. (Available free from Gays for Equality, Box 27 UMSU, University of Manitoba, Winnipeg, Man., Canada R3T 2N2.)

Kuda, Marie J. **WOMEN LOVING WOMEN: AN ANNOTATED BIBLIOGRAPHY.** Womanpress, 1975. Approx. 200 entries. (\$2.50 prepaid from Womanpress, Box 59330, Chicago, IL 60659.)

N.A.G.A.P. **BIBLIOGRAPHY: RESOURCES ON ALCOHOLISM AND LESBIANS/GAY MEN.** National Assoc. of Gay Alcoholism Professionals, 1980. (\$2.50 prepaid from NAGAP, Box 376, Oakland, NJ 07436.)

NATIONAL GAY HEALTH DIRECTORY. Health, counseling & referral services, U.S. & Canada. National Gay Health Coalition, 2nd ed., 1980 (June). Over 600 entries. (Contact: Jeanne Brosart, Project Director, 80 S. Elliott Place, Brooklyn, NY 11216.)

PARENTS OF GAYS SPEAK OUT! Includes Hotline list of key Parents of Gays contacts in U.S. (Parents & Friends of Gays, Box 24565, LA 90024, free for stamped reply envelope, #10 size.)

Parker, William. **HOMOSEXUALITY: A SELECTIVE BIBLIOGRAPHY OF OVER 3,000 ITEMS.** Scarecrow Press, 1971.

Parker, William. **HOMOSEXUALITY BIBLIOGRAPHY: SUPPLEMENT 1970-1975.** Over 3,000 entries. Scarecrow Press, 1977.

PLACES OF INTEREST. Ferrari Publications, 1980. Map guide to gay/lesbian bars, baths, & organization & social meetings. Over 3,000 entries; includes 186 maps to 169 cities in U.S. (\$10 prepaid from Ferrari Publications, Box 16054, Phoenix, AZ 85011.)

BIBLIOGRAPHIES AND DIRECTORIES

- Bullough, Vern L. et al. **AN ANNOTATED BIBLIOGRAPHY ON HOMOSEXUALITY.** Garland, 1976. Two volumes, over 12,000 entries. [2nd edition in preparation.]
- Conrad, Roan. **CHECKLIST OF GAY/LESBIAN POLITICAL CLUBS IN U.S.** 1980. Over 35 entries. (\$1 prepaid from National Gay Task Force, 80 5th Ave., NYC 10011.)
- Damon, Gene et al. **THE LESBIAN IN LITERATURE: A BIBLIOGRAPHY.** 2nd ed., 1975. 2500 entries. (\$8 prepaid from Naiad Press, 7800 Westside Dr., Weatherby Lake, MO 64152.)

(BIBLIOGRAPHIES AND DIRECTORIES continued)

- PROFESSIONAL GAY CAUCUSES LIST. Over 50 entries. (75¢ prepaid from National Gay Task Force, 80 5th Ave., NYC 10011.)
- Roberts, J.R. BLACK LESBIANS: AN ANNOTATED BIBLIOGRAPHY. In publication, 1980. 280 entries; photos; directory; index. (Contact author c/o Women's Center, 46 Pleasant St., Cambridge, MA 02139.)
- Spence, Alex. HOMOSEXUALITY IN CANADA: A BIBLIOGRAPHY. Canadian Gay Archives Publication No. 1. Pink Triangle Press, 1979. Over 850 entries. (\$6 prepaid from Pink Triangle Press, Box 639 Sta. A, Toronto, Ont., Canada M5W 1G2.)
- St. John, Stephanie and Nancy Walker. A LESBIAN LITERATURE LIST. Lavender Unicorn Press, 1980. Over 50 novels, some poetry; partly annotated. (\$1 prepaid from Stephanie St. John, c/o GCN, 22 Bromfield, Boston, MA 02108; list mailed in plain envelope.)
- Young, Ian. THE MALE HOMOSEXUAL IN LITERATURE: A BIBLIOGRAPHY. Scarecrow Press, 1975. Approx. 3,000 entries plus four essays.

FILMS AND FILMSTRIPS

Because of time limitations, only films, filmstrips, and slide-tape shows are listed here. The Gay Task Force of American Library Association does collect information on all kinds of audiovisuals. We welcome inquiries (preferably by phone) and will gladly make recommendations of a-v materials for particular needs.

- A COMEDY IN SIX UNNATURAL ACTS. 16 mm film by Jan Oxenberg, 1975, b/w, 25 minutes. Iris Films, Box 5353, Berkeley, CA 94705; rental \$55, sale \$375.

Marvelous in-group satire—a delight for gay audiences. Spoofs stereotype images of lesbians: the wallflower, stompin' dyke, child molester, role player, seductress, and non-monogamous right-on sister. No dialogue; five episodes have music accompaniment, the sixth has a voice reading.

- GAY OR STRAIGHT: IS THERE A CHOICE? 16mm film by Document Associates, 1976, color, 26 minutes. Document Associates, 211 E. 43rd, NYC 10017; rental \$45, sale \$400.

Commentary by a gay man and a lesbian couple, two psychologists of moderate views, and a psychiatrist of the sickness/cure school. Visually rather static. Especially useful for audiences that want a "balanced" and low-key film.

- GAY PEOPLE/STRAIGHT HEALTH CARE. Slide-tape show by Jeri Dilno for Gay Nurses Alliance, 1974, color, 15 minutes. Gay Nurses Alliance/New York, 44 St. Marks Place, NYC 10003; rental \$35.

Dramatizations of actual gay patient and gay nurse experiences. A gay man tries to visit his lover who's in intensive care after a heart attack; a gay nurse is afraid to protest staff jokes about gays; a gay youngster with VD sees a doctor with anti-gay views; a lesbian faced with a serious diagnosis needs the open support of her lover to cope; a gay man's arm dressings are neglected by homophobic hospital staff after a visit from his lover. Pioneer use of a-v by a gay professional organization to illustrate gay issues.

- GAY, PROUD AND SOBER. 16mm film by Jesus Trevino et al., 1977, color, 21 minutes. Image Associates, 352 Conejo Rd., Santa Barbara, CA 93103; rental \$35, sale \$310.

Alcoholism and alcoholism treatment in Los Angeles' gay community are explored through interviews with recovering alcoholics and comments by experts in the field. A bit talky but well done; handles a difficult subject with dignity and insight. Excellent educational film for gay audiences and helping professionals.

- GAY USA. 16mm film by Arthur J. Bressan Jr. and David Pasko, 1977, color, 73 minutes. Kit Parker Films, Carmel Valley, CA 93924; classroom rental (up to 5 days) \$75; commercial rental \$100; 7-year lease \$900.

A celebration film for gay audiences. Scenes of Gay Pride parades in four big cities, intercut with interviews with participants and bystanders. Exuberant spirit, though stretched out too long. A kind of superior home-movies-of-our-costume-party for gay people: fun and fascinating and upbeat for those in the family, but you wouldn't expect outsiders to get as much out of it.

- THE HIDDEN MINORITY: HOMOSEXUALITY IN OUR SOCIETY. Filmstrip by Barbara Weisberg, 1979, two color filmstrips with cassettes and phonodiscs, teacher's guide, total 46 minutes. Guidance Associates, Communications Park, Box 300, White Plains, NY 10602; sale \$69.50.

Good introductory material for high school use and for audiences not yet at ease with the subject of homosexuality. Part 1 has teenagers expressing myths and stereotypes about gay people which are answered by adult authority figures. Part 2 is more compelling and touching because of personal sharing by gay people and their relatives. Part 2 (22 minutes) can be shown alone to allow time for class discussion. The gay movement is mentioned but not played up. No comments by or about gay teenagers.

- HOME MOVIE. 16mm film by Jan Oxenberg, 1973, color & b/w, 12 minutes. Iris Films, Box 5353, Berkeley, CA 94705; rental \$30, sale \$240.

Gently and with touches of humor, a young woman shows the unfolding of her lesbianism during a conventional childhood and school days. Includes bits from home movies her parents made of her. A fine autobiographical film.

- HOMOSEXUALITY: WHAT ABOUT McBRIDE? 16mm film by CRM Productions, 1974, color, 14 minutes. CRM-McGraw-Hill Films, 110 15th St., Del Mar, CA 92014; rental \$25, sale \$225.

Good discussion-starter for high school audiences. Two teenage boys planning a rafting trip argue about a third boy suspected of being gay. The point of the film is not to present information about homosexuality but to get viewers to examine their own attitudes towards it.

- IN THE BEST INTERESTS OF THE CHILDREN. 16mm film by Iris Films/Iris Feminist Collective, 1977, color, 53 minutes. Iris Films, Box 5353, Berkeley, CA 94705; rental \$70, sale \$660.

Eight lesbian mothers, their children, their custody cases. The women are of diverse races and backgrounds. Emphasis on home and daily life. The children speak for themselves. A warm and moving film that sensitively conveys the human elements of lesbian custody issues. [Note: A discussion guide for this film has been prepared especially for use by the American Friends Service Committee. Copies are available to anyone for \$1 prepaid from Community Relations Division, AFSC, 1501 Cherry St., Philadelphia, PA 19102.]

- THE INVISIBLE MINORITY: THE HOMOSEXUALS IN OUR SOCIETY. Filmstrip by deryck calderwood and Wasy Szkod-zinsky, 1972, three color filmstrips with phonodiscs, total 1 hour. Unitarian-Universalist Association, Dept. of Education, 25 Beacon St., Boston, MA 02108; sale \$18.

Recommend showing Part 2 only (about 21 minutes). Part 1, about changes in attitudes toward homosexuality, is noticeably dated. Part 3, a question-and-answer approach, is not well realized. Part 2 is still outstanding as a quick introduction to a variety of gay individuals, gay people's feelings, and gay issues. Excellent sequence of a college student's dialogue with her hostile father. Another scene touches on "the little oppressions," such as that non-gays fail to treat gay people's love relationships as significant.

(continued)

LAVENDER. 16mm film by Colleen Monahan and Elaine Jacobs, 1972, color, 13 minutes. Perennial Education, Box 855, Ravinia, Highland Park, IL 60035; rental \$25.40, sale \$254.

A glimpse at the life of a young lesbian couple, one a seminary student. Too short to examine their relationship in depth, but a positive and wholesome portrayal.

THE NURSE AND HOMOSEXUALITY. Filmstrip by Warren J. Deacon et al., 1975, color filmstrip with cassette, 21 minutes. Part 7 of "Human Sexuality and Nursing Practice" program. Concept Media, Box 19542, Irvine, CA 92714, sale \$82.

Effective consciousness-raising material, just as good for non-medical audiences—especially second episode. First episode shows reactions of hospital workers to a gay patient. The second deals sensitively with the social pressures gay people face on and off the job, and the distancing some closeted gays resort to.

A POSITION OF FAITH. 16mm film by Michael Rhodes, 1973, color, 18 minutes. United Church of Christ Audiovisuals: 600 Grand Ave., Ridgefield, NJ 07657, or 512 Burlington Ave., LaGrange, IL 60525; rental \$20, sale \$300.

Should an openly gay person be ordained to the ministry? A United Church of Christ Association debates and decides. An excellent "balanced" film, slightly weighted toward anti-ordination opinion. Does not attempt to deal with biblical questions. Includes comments by young people the ministry candidate worked with in the church. His ordination was approved.

ROLLIN' WITH LOVE. 16mm film by Chic Thompson et al., 1977, color, 5 minutes. Focus International, 1 E. 53rd, NYC 10022; rental (3 days) \$25, sale \$100.

Clever animation uses tennis balls to act out typical gay situations. Cute but not substantial; most effective as an ice-breaker for gay groups or audiences already aware of gay issues.

SANDY AND MADELEINE'S FAMILY. 16mm film by Sherrie Farrell et al., 1974, color, 30 minutes. Multi Media Resource Center, 1525 Franklin St., SF 94109; rental \$57, sale \$390.

A lesbian couple and their struggle to keep custody of their six children. The children's feelings are explored. The women are deeply religious and maintain close ties with the church. Includes interviews with the social worker and psychiatrist involved in their divorce and custody cases, and with a family court judge. Also, a segment with Margaret Mead commenting on the nuclear family.

SOME OF YOUR BEST FRIENDS. 16mm film by Kenneth Robinson et al., 1972, color, 40 minutes. University of Southern California Film Distribution Center, Div. of Cinema-Television, University Park, LA 90007; rental 1-3 days \$13.50, 4-6 days \$27, plus \$4 shipping/handling; sale \$375.

Interviews with a lesbian and a gay man anchor scenes of gay groups' meetings and marches, a recounting of an incident of police entrapment (still common in some places), and actual footage of an early confrontation between gays and psychiatrists. Sound in group scenes hard to follow.

A WOMAN'S PLACE IS IN THE HOUSE: A PORTRAIT OF ELAINE NOBLE. 16mm film by Nancy Porter and Mickey Lemle, 1975 (film released 1977), color, 29 minutes. Texture Films, 1600 Broadway, NYC 10019; rental \$48, sale \$395.

Excellent documentary about the first openly-gay legislator in Massachusetts and her daily trials and triumphs. Her lesbianism is neither the overriding concern in her life nor is it irrelevant or incidental. Human and humorous portrait. Winner of Blue Ribbon, American Film Festival.

WORD IS OUT. 16mm film by Mariposa Film Group, 1978, color, 130 minutes. Short version edited by Amanda Heming, 1979, 45 minutes. New Yorker Films, 16 W. 61st, NYC 10023; full version, classroom rental \$150, public showing rental \$300, 5-year lease \$1950; short version, sale only, \$595.

If you can have only one film on homosexuality, this is the one! Twenty-six gay women and men of diverse backgrounds speak with candor and humor about their lives. A rich tapestry of the gay experience, the hardships and the happiness. Lively, poignant, revealing, moving. Length of film (full version) does not diminish impact. [Note: Complete texts of interviews used in film, and more, are in the book WORD IS OUT, edited by Nancy Adair and Casey Adair; New Glide/Delta, 1978.]

YOU JUST LOVE YOUR CHILDREN. 16mm film by Richard James and Jeffrey Lunger, 1978, b/w, 12 minutes. Richard James, 1719 Wakeling St., Philadelphia, PA 19124; rental \$15, sale, inquire.

First film about gay fathers. Emphasis on personal feelings and family life. Shows a gay father with his son and one of his daughters, also a lesbian and gay man couple who came out after marriage and are still together with their children. Though brief, the film has warm feeling and some good insights on parenting. Transitions are confusing.

ABOUT OUR GROUP

The Gay Task Force of the American Library Association (Social Responsibilities Round Table division) was launched in 1970 and was the first openly gay subgroup in a professional association. We work to get more and better gay materials into libraries and out to users, and to deal with discrimination against gay people as librarians and library users. For a lively account of our activities up to fall 1975, see "Combatting the Lies in the Libraries" in *THE GAY ACADEMIC* edited by Louie Crew (ETC Publications, 1978).

Among our accomplishments: Getting ALA to pass resolutions in 1971 and 1977 supporting the rights of gay people as librarians and library users . . . Breaking open the subject of gay reading for young people, starting with our program at the 1975 ALA conference called "The Children's Hour: Must Gay Be Grim for Jane and Jim?" and our subsequent publication of "Guidelines for Treatment of Gay Themes in Children's and Young Adult Literature" . . . Launching the Gay Book Award to recognize and honor books of exceptional merit on the gay experience. History of the Gay Book Award:

1971 - PATIENCE AND SARAH by Isabel Miller

1972 - LESBIAN/WOMAN BY Del Martin and Phyllis Lyon (Joint award)

THE GAY MYSTIQUE by Peter Fisher

1973 - No award

1974 - SEX VARIANT WOMEN IN LITERATURE by Jeannette Foster

1975 - HOMOSEXUALITY: LESBIANS AND GAY MEN IN SOCIETY, HISTORY AND LITERATURE
edited by Jonathan Katz

1976 - No award

1977 - FAMILIAR FACES, HIDDEN LIVES by Howard Brown

1978 - OUR RIGHT TO LOVE edited by Ginny Vida

1979 - NOW THAT YOU KNOW by Betty Fairchild and Nancy Hayward

Our only money allocation is \$200 a year from the Social Responsibilities Round Table, our parent group within the American Library Association. We try to have our publications pay for themselves, but do not always succeed in this. To make up any deficit, and for all our other expenses, we depend on donations. So we welcome contributions for our work! Every bit helps and is appreciated! Please make donation checks payable to "Barbara Gittings—GTF" and send to address below.

ABOUT OUR BIBLIOGRAPHY

The first edition of *A GAY BIBLIOGRAPHY* was published in January 1971; it had 38 items and was distributed free. This 6th edition has 563 items! Prices are:

1 or 2 copies - \$1 each

3 to 9 copies - 85¢ each

10 or more copies - 70¢ each

Canada orders, pay in U.S. money or add 15% for currency exchange. Prices include mailing in U.S. and Canada. Outside U.S. and Canada, add 25% to total for surface mail, 75% for air mail. Orders under \$25 must be prepaid. Checks or money orders should be made payable to "Barbara Gittings—GTF" and sent to the address below.

**Gay Task Force, American Library Association (Social Responsibilities Round Table)
Box 2383, Philadelphia, PA 19103. Coordinator: Barbara Gittings (215) 471-3322.**

THIS LETTER IS A RESPONSE TO A PARENT WHO WROTE FOR INFORMATION FOLLOWING "CONSENTING ADULTS" ON ABC-TV, FEBRUARY 4, 1985. MUCH OF THE INFORMATION IS WHAT I HAVE LEARNED FROM

SCIENTIFIC STUDIES OR RAP SESSIONS WITH FAMILIES THE PAST 13 YEARS.

Parents Of Gays

P.O. BOX 34479 • PENSACOLA, FL 32507 • (904) 492-0742

February 10, 1985

Dear Concerned Mother,

I received your letter expressing concern over your children. Neither I, nor anyone else, can determine if any of your loved ones are gay. That pertains to this or any other generation. Only the gay person knows for sure, unless they choose to reveal it to someone else. Sexual orientation is determined at a very young age - between the ages of 2 and 5. The gay child is usually attracted to the same sex from the age of 8 - that is, they are WATCHING the same sex and can relate to them better. They most likely are not aware of their feelings about this until puberty when they are sexually aroused by a person of the same sex. Then, like heterosexuals, they are emotionally, psychologically, physically, as well as sexually attracted to the same sex.

There is no way of knowing for sure since there are no "suspicious" actions. Some gay men are effeminate; some are husky football players; most are just ordinary looking individuals. The same is true of lesbian daughters - some have unusually husky builds for women; some are petite physically; most are ordinary looking. Since most gays are afraid to reveal their sexual orientation, due to the reaction of other people, there is no way of proving or disproving statistics. The known statistics, however, are that 10% of the population are homosexual. Researchers acknowledge that there are 22 million homosexuals in America. That involves 44 million parents. That's 66 million individuals, plus all the other relatives, and all of them react DIFFERENT to the gay person. One out of four families will have a gay son or lesbian daughter. I am beginning to believe, though, that there are gay people in every family tree. Individuals who express strong reactions and disapproval of homosexuality later admit to me that they DO have a gay relative in this or some previous generation. It is sad that we all have to struggle with this alone. It is even worse for the gay person. They spend all their lives hiding who they really are and feeling unacceptable by society even when their sexual orientation is known only to themselves.

Scientists don't know what causes some individuals to be gay nor do they know how to change them, nor how to prevent it. They are researching hormone imbalances and the genetic factors in the prenatal stages of pregnancy but nothing conclusive has been discovered. Parents or relatives are not the cause, however. I have participated in many rap sessions with hundreds of gay people searching for the one common denominator in all our families. The only one I found is that the family situations are all DIFFERENT. Most gay people are raised in heterosexual families. Some were raised by what society considers "a domineering mother"; some by fathers who traveled a lot; some by a divorced parent. Those are not influential factors since these families also have heterosexual children. Most are just ordinary families. Ironically, most natural born children raised by their gay parents turn out to be heterosexual!.



MEMBER OF FEDERATION OF PARENTS & FRIENDS OF LESBIANS AND GAYS, INC.

Homosexuality is a sexual orientation. It is not a choice, except for possibly a bisexual. Neither is it a sickness nor a sin. Like heterosexuality, it is the same love, the same hurt in a broken relationship, they just pair up different. Homosexual relationships are the same as heterosexual relationships. Both are concerned about their families, friends, and jobs. Both relationships have differences regarding religious affiliation, disciplining their children, finances, socializing, activism with gay rights and/or other social causes, etc.

No one is "taught" to be homosexual. Like heterosexuals, some were molested as children; most were not. 85% of child sexual abuse cases involve the father and/or a friend of the family WITH A DAUGHTER. It is a heterosexual rather than a homosexual crime. Most gay people state they had loving families and a happy childhood - they don't know why they are gay, they just grew up that way!

I have wondered about the double messages we give our children. We encourage them to play with the same sex as children - Boy Scouts, Girl Scouts, private and military schools. Then when they are sexually attracted to the same sex, we reject them. I wonder how many other subtle messages we convey without even realizing it.

Whether or not a family is religious has nothing to do with having a gay son or lesbian daughter. Gay people and their families come from all religions, nationalities, professions, and political affiliations. There have been homosexuals since the beginning of civilization so culture does not appear to influence the numbers of homosexuals.

As for AIDS. It means Acquired Immune Deficiency Syndrome. It is not something you "catch" but is a virus spread by dirty inoculation needles (used by drug addicts), blood transfusions containing the AIDS virus and/or the sexual exchange of body fluids. (In June of 1985 the U.S. will commence testing for AIDS antibodies so that we can all count on safe blood transfusions in routine or emergency situations.) The groups most susceptible appear to be Haitians, hemophiliacs, homosexuals and habitual drug users although it started in Africa about 10 years ago among heterosexuals, taking several thousand lives then. No one knows why it has flared up now predominantly among Haitians and homosexuals in our country.

I am enclosing articles about my family. These events took place 13 years ago. My husband and nongay son now speak out publicly in support of our gay son. I do not revise the material as other parents relate to our emotions and reactions, and gay people to our sons. Also enclosed are several excellent pamphlets from the Parent FLAG support groups in New York City, Los Angeles and Philadelphia. We are all struggling for the human dignity and civil rights of our gay children so that they, too, might reach their full potential ability.

This is a lot for you to absorb and be concerned about when there is no real indication that you will ever have to deal with homosexuality in your family. I admire you, however, for caring enough to learn more about it. If you do learn that you have a gay child in your family later on, feel free to contact our support group again. Unless you have other family members who will have a difficult time accepting homosexuality, it is not likely that it will cause a problem in your family since you are willing to learn more about it. Thanks for writing.

By: Jean Smith

Enclosures

Parents Of Gays

P.O. BOX34479 • PENSACOLA, FL 32507 • (904) 492-0742

June 5, 1986

MATERIAL ON PARENTS FLAG DISPLAY, S.E.C.L.G.M., New Orleans

Send .25 postage for 1 copy of each Parents FLAG pamphlet:

"ABOUT OUR CHILDREN"

Parents FLAG - (213) 472-8952
Box 24565
Los Angeles, CA 90024

"CAN WE UNDERSTAND?"

Parents FLAG - (914) 793-5198
P. O. Box 553
Lenox Hill Station
New York, NY 10021

"COMING OUT TO YOUR PARENTS"

Parents FLAG - (215) 572-1833
P. O. Box 15711
Philadelphia, PA 19103

"PARENTS OF GAYS" Pamphlet by Betty Fairchild - \$2 prepaid or Bulk Rate - Lambda Rising, 1625 Connecticut Ave., N.W., Washington, DC 20009 - (800) 621-6969; (202) 462-6969. New Catalog available in June, 1986.

"A GAY BIBLIOGRAPHY" by Barbara Gittings - \$1 or Bulk Rate - GIF (Gay Task Force), American Library Association, Box 2383, Philadelphia, PA 19103 - (215) 471-3322.

"CHANGING VIEWS OF HOMOSEXUALITY" #563 - \$1.00 or Bulk Rate - Public Affairs Pamphlets, 381 Park Ave., South, New York, NY 10016.

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Parents Of Gays

P.O. BOX 34479 PENSACOLA, FL 32507 • (904) 492-0742

Re: HOMOSEXUALITY AND THE FAMILY

January, 1986

We would like to make the Governor's Constituency for Children aware of the plight of homosexual children and their families. Scientists have established that sexual orientation is determined between the ages of 2 to 5. The child is homosexual long before it is recognizable by mannerisms or sexual awareness. In early elementary grades, children pick on anyone they sense is different. Using society's prejudices, they reject the lesbian and label the male sissy, queer, fag, etc. Both become loners and learn they are NOT O.K. without fully understanding why. It becomes even more devastating when they reach the sensitive and insecure age of puberty. At some point the child will realize what homosexuality is and that "that's what makes me different". By this time the child has already acquired a low self-image.

After that realization, the child then must deal (all alone) with the destructive barrage of prejudicial statements by clergy and society, such as:

- homosexual teachers seduce and convert students,
- homosexuals are security risks and can't be trusted,
- if you admit your homosexuality you will be rejected by family, friends, & church,
- you may not get or hold a job if your homosexuality is known,
- if you go to a place where homosexuals are present, the police may raid the premises,
- you are classed with pornography and prostitution by your label alone,
- you must endure distasteful jokes about homosexuals,
- and that the myths about homosexuality are publicly promoted in the media.

Certainly if the child could change her/his orientation, there is plenty of incentive to do so. The remarkable thing is that most of these children survive and become productive members of society. Most never reveal their orientation. Many, however, succumb to depression, drugs, alcoholism, and become dropouts, runaways, and prostitutes. Some commit suicide.

Seldom are they able to obtain support from their own family because of their fear of exposure. A significant number ARE ejected from the family by parents who have no information about homosexuality, and who fear society's reaction.

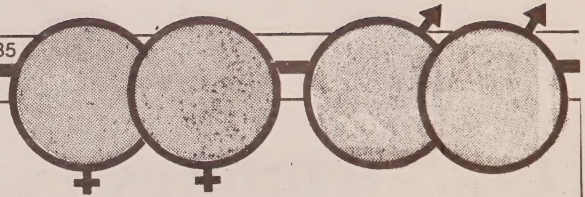
We now recognize and discuss the DENIAL stage of drugs, alcoholism, spouse and child abuse, and the effect on the American family. Pamphlets are readily available for families on all these topics. Homosexuality, too, alters the lives of every member in the family. One out of four families will have a homosexual member. Those children and families need help. It is time to get factual information to the general public and particularly to helping agencies who attempt to counsel these families. Public Affairs Pamphlet No. 563, "CHANGING VIEWS OF HOMOSEXUALITY" is enclosed for your consideration.

Homosexual children may well be among the most abused and terrified of all children suffering from adult actions. Their plight is not of their doing. ("RESEARCHERS SAY HOMOSEXUALITY IS INNATE", see attached article.) They can and will become productive members of society, if we can help them.



Bill and Bonnie Bryant
Parents of a homosexual son

MEMBER OF FEDERATION OF PARENTS & FRIENDS OF LESBIANS AND GAYS, INC.



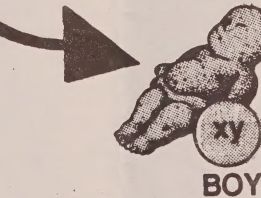
HOMOSEXUALITY: Nature or Nurture?

Sexual orientation, once thought to be determined by family life, now is believed to be a mix of genetics, biology and environment.



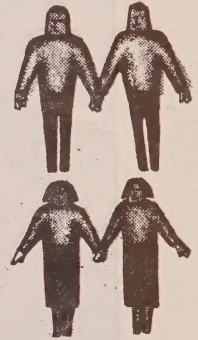
How sex is determined:

The egg carries only x, or female, chromosomes. The sperm carries either x or y (male) chromosomes and determines the biological sex of the baby.



How sexual preference is influenced:

- Heredity: genetic inclination
- Distant father
- Over-protective mother
- Prenatal sex hormone imbalance
- Emotional stress during pregnancy
- Political choice
- Cultural expectations



GNS photo-graphics

Researchers say homosexuality is innate

By Judith Horstman
Gannett News Service

The AIDS epidemic that claims homosexual men as its highest risk group has focused suspicion, fear and moral outrage on the more than 14 million Americans some consider "an abomination."

But the newest research on what causes an individual to prefer sex with a member of the same sex tends to confirm what many homosexuals have claimed all along: homosexuality is not a "prefer-

ence" but an innate condition that can't be changed.

While most sexuality researchers now think there is no single factor that determines sexual orientation, new work shows that prenatal hormone influences on the developing fetus could cause a predisposition to homosexuality.

Another study due to be published this spring will back up earlier work, particularly a 1952 study of identical twins, that shows homosexuality can run in families and may be genetically linked.

Some have already considered developing this re-

search to make sure homosexuals don't get born.

East German researcher Gunther Dörner, the leading proponent of the prenatal hormone influences theory, has suggested intrauterine hormone treatments for male fetuses to make sure they get "properly masculinized."

The ethics of that kind of treatment would be hotly debated.

But researchers are a long way yet from actually knowing what causes someone to fall in love with a

See HOMOSEXUALITY, 5C

Prenatal hormones may change sexual preference

HOMOSEXUALITY / from 1C

member of the same sex, and equally far from the expertise to define and change genes or hormones that might affect sex roles.

Most agree on some basic guidelines:

- A homosexual is someone whose primary erotic attraction is toward the same sex, as measured by fantasies and waking and sleeping dreams. One does not have to act upon these fantasies to be a homosexual.

- Heterosexual people have homosexual sex. The Kinsey Report from 1953, still the most accurate measurement of sexual behavior, showed more than a third of adult heterosexual males had a homosexual experience after puberty. A recent study of "truck stop" and other public sex showed 58

percent of the men performing homosexual acts were heterosexual.

- All mammals and human cultures show homosexual behavior. Some societies promote homosexual behavior during certain periods, for population control or ritual. A five-year study showed 4 percent to 6 percent of the male population and slightly less of the female is homosexual in all cultures, and this ratio does not change over time.

- Lesbians, not studied nearly as thoroughly as male homosexuals, appear to have a more flexible sexual orientation. Some chose to love other women for feminist political reasons, because they don't want to have a sexual or intimate relationship with a man.

- It is not possible to change an adult's sexual orientation.

Until 1973, homosexuality was classified as a mental illness by the American Psychiatric Association. Traditional psychoanalytic theories blamed it on a faulty family life, citing either an over-protective and domineering mother or distant father.

Since the 1930s, millions have undergone psychotherapy or hormone injections to try — unsuccessfully — to change sexual orientation.

Although an equally large group believed it was an inborn trait, over the past 30 years scientists studying fetal development and the interaction of sex hormones and the reproductive system began to notice some interesting physical differences.

The genetic sex of a baby is determined at conception, when the egg, which carries only "x" chromosomes, is penetrated by a

sperm, which can carry either a female "x" chromosome or a male "y" chromosome. An "xx" combination is female; "xy" is male.

Animal research shows that parts of the brain near the hypothalamus control sexual behavior. Disruptions when those parts are differentiating into male and female — between the fourth and seventh month of pregnancy — can make a developing fetus more male or more female.

In 1976, Gunther Dörner's rat research showed that a male fetus that doesn't get testosterone, or male hormones, at that critical point will behave like a female. In a study of humans, Dörner also suggests that severe emotional stress on the mother at critical points can also lead to lower male hormone levels.

Other research indicates the sexuality of a fetus could be affected

by drugs or hormones taken by the mother, the mother's hormonal abnormalities or production of too little or the wrong hormones at the wrong time by the fetus itself. Preliminary results of one study of women prenatally exposed to diethylstilbestrol (DES) — male hormones taken by their mothers to prevent miscarriage — shows about 25 percent are bisexual.

Many, like Heino Mayer-Balburg of the New York State Psychiatric Institute, are critical of the prenatal hormonal research because much of it is based on "the copulatory habits of rats" which can't be applied directly to humans. But, they believe it shows promise for further research.

It's possible that homosexuality is encoded in the genes, says Richard Pillard of the Boston University School of Medicine, who will publish a study this spring indicat-

ing that homosexuality runs in families.

His work confirms a 1952 study by Franz Kallman that showed the identical twin of a homosexual, even if raised separately, was also homosexual almost 100 percent of the time.

However, children of homosexuals are no more likely than the population at large to become homosexuals, according to David McWhirter, a psychiatrist at the Clinical Institute for Human Relationships in Santa Barbara.

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June 5, 1986

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A GAY BIBLIOGRAPHY

Gay Task Force
Social Responsibilities Round Table
American Library Association

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SIXTH EDITION — MARCH 1980

This selective non-fiction bibliography features materials that present or support positive views of the gay experience, that help in understanding gay people and gay issues, or that have special historical value.

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GENERAL NOTES

Fiction, poetry and drama are not included in this bibliography. However, materials about fiction, poetry and drama are listed in the "Literature and the Arts" section. Also, many of the gay periodicals listed here have fiction and poetry in them.

This bibliography does not include citations of materials from gay periodicals, whether individual articles or entire issues on special topics. There is simply too much valuable material in gay periodicals for listing in a selective bibliography, and it seemed fairer to exclude the whole field rather than try to make choices.

This list is limited to materials published in the U.S. and Canada. Most of the books and pamphlets are from publishers listed in the back of BOOKS IN PRINT, which can be consulted in most libraries and bookstores. Addresses are given here for those book and pamphlet publishers not listed in BOOKS IN PRINT (and for a few of those that are, for the reader's convenience).

Price, where given, is for a single copy of the item including mailing charges. Ask the publisher or distributor about quantity prices.

To save space, these city abbreviations are used here (but should not be used on mail): DC = Washington, D.C.; LA = Los Angeles, Calif.; NYC = New York, N.Y.; SF = San Francisco, Calif. State abbreviations are those used by the U.S. Postal Service.

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HUMAN SCIENCES

Out of hundreds of useful articles published in periodicals in the human sciences, only a few key articles can be cited here. However, most of the books, pamphlets and articles listed in this section give references to other materials, especially articles. See also the *Journal of Homosexuality* (1974 —) and the *Homosexual Counseling Journal* (1974-1977; microfilm from University Microfilms).

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The books and articles listed here are only a preliminary selection of available materials. Other historical materials may be found by consulting general bibliographies, and in the Arno reprint series (see under Katz in "General" section), and in the articles, reviews and bibliographies of the *Journal of Homosexuality*. . . . Biographical works listed here are limited to recently published works concerning 20th-century persons, famous and obscure, pursuing a variety of careers and life-styles. For any one famous person as primary subject, only a single biographical or autobiographical work is included here. A much more extensive list is available; see under Henderson in the "Bibliographies and Directories" section.

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See also: Brown, Crew, Katz, Klaich, Richmond-Noguera, and White in "General" section; Bailey, Horner, and Moore in "Religion" section; Beurdeley and Leyland in "Literature and the Arts" section; Birkby, Faderman-Eriksson, Johnston, Lauritsen-Thorstad, and Levin in "Gay/Lesbian Movement" section; Bullough in "Human Sciences" section; Baskett, E. Lawrence Gibson, and Gibson-Risher in "Law and Civil Rights" section.

LAW AND CIVIL RIGHTS

This section does not list the many fine individual articles from law journals or from other periodicals (such as the *Journal of Homosexuality*) which include law-related materials. For articles, the reader is directed in particular to the Knutson book and the "Symposium" issue of *Hastings Law Journal*. Both of these have excellent articles which in turn contain references to many other law articles. One exception here is the O'Leary-Voeller item which is listed below because it is written for the layperson; the article will be of interest to lawyers as well.

Barnett, Walter. **SEXUAL FREEDOM AND THE CONSTITUTION**. University of New Mexico Press, 1973.

Baskett, Edward Eugene. **ENTRAPPED: AN ACCUSED HOMOSEXUAL LOOKS AT AMERICAN JUSTICE**. Lawrence Hill & Co., 1976.

Blaine, William L. and John Bishop. **PRACTICAL GUIDE FOR THE UNMARRIED COUPLE**. Two Continents/Sun River Press, 1976.

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COMMUNITY ATTITUDES ON HOMOSEXUALITY AND ABOUT HOMOSEXUALS. A Report on the Environment in Norman, Oklahoma. Norman Human Rights Commission, 1978. (\$2.50 prepaid from Norman Human Rights Commission, Box 370, Norman, OK 73070.)

Curry, F. Hayden and Denis Clifford. **A LEGAL GUIDE FOR GAY AND LESBIAN COUPLES**. Addison-Wesley, 1980 (fall).

DeBaugh, R. Adam. **WRITING TO CONGRESS**. [Tips for contacting representatives in Congress.] (25¢ prepaid from Washington Field Office, Metropolitan Community Churches, 110 Maryland Ave. NE, Suite 201, DC 20002.)

DIGEST ON GAY RIGHTS I: HUMAN/CIVIL RIGHTS LEGISLATION. [Background, lists of supporting groups, public opinion; both U.S. & Canada.] (Gays for Equality, Box 27 UMSU, University of Manitoba, Winnipeg, Man., Canada R3T 2N2; U.S. orders, 2 International Postal Reply Coupons; Canada orders, 50¢ postage.)

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GAY CIVIL RIGHTS SUPPORT PACKET. [Statements from organizations in science, religion, law, health, government, etc.] (\$2 prepaid from National Gay Task Force, 80 5th Ave., NYC 10011.)

A GAY PARENTS' LEGAL GUIDE TO CHILD CUSTODY. Anti-Sexism Committee, San Francisco-Bay Area National Lawyers Guild, 2nd ed., 1980. [How legal system works in custody matters; personal decisions such as coming out & dealing with spouse; how to choose a lawyer.] (\$2.40 prepaid from National Lawyers Guild, 558 Capp St., SF 94110.)

GAY PARENTS' SUPPORT PACKET. [Information on child custody problems & strategies; cases that have won; resources list; studies of children of gays, etc.] (\$2.50 prepaid from National Gay Task Force, 80 5th Ave., NYC 10011.)

GAY RIGHTS PROTECTIONS IN U.S. AND CANADA. [List of law changes, revised quarterly.] (National Gay Task Force, 80 5th Ave., NYC 10011; free for self-addressed envelope #10 size with U.S. postage or small coin donation to cover.)

GAY RIGHTS SKILLS SEMINAR MANUAL: What Every Progressive Lawyer and Legal Worker Should Know About the

Everyday Problems of Gay People. Gay Rights Task Force, National Lawyers Guild, 2nd ed., 1979. (National Lawyers Guild, 558 Capp St., SF 94110; \$10 Guild members, \$15 non-members, \$20 institutions, all plus \$1 p/h.)

GAY TEACHERS SUPPORT PACKET. [Statements on rights of gay teachers, from professional groups, school boards, etc.] (\$2 prepaid from National Gay Task Force, 80 5th Ave., NYC 10011.)

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Hodgdon, Virginia et al., editors. **1980 GAY CIVIL RIGHTS LEGISLATION IN MASSACHUSETTS**. Massachusetts Gay Political Caucus, 1980. [Background information for legislators; support statements; etc.] (\$1 prepaid from MGPC, 118 Mass. Ave. — Box 179, Boston, MA 02115.)

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Knutson, Donald C. **HOMOSEXUALITY AND THE LAW**. Vol. 1 in monograph series "Research and Homosexuality." [Special hardbound double issue of *Journal of Homosexuality* 5, Nos. 1 & 2.] The Haworth Press, 1980.

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LEGAL PROTECTIONS AGAINST SEXUAL ORIENTATION DISCRIMINATION, CITY OF SEATTLE—INFORMATION SHEET. (Available for stamped reply envelope #10 size from Seattle Office of Women's Rights, 400 Yesler, 3rd floor, Seattle, WA 98104.)

A LEGISLATIVE GUIDE TO GAY RIGHTS. Portland Town Council, 1976. [Deals with legislators' objections to gay rights laws; basic material on homosexuality including young gays & gays in education; legislative history; support statements.] (\$5 prepaid, flawed copies \$2.50, from Portland Town Council, 320 SW Stark, #506, Portland, OR 97204.)

LESBIAN RIGHTS HANDBOOK. Lesbian Rights Project, 1980 (June). [Employment, wills, shared property, crisis issues, housing, rights of young lesbians, lesbian businesses, etc.] (Lesbian Rights Project, 1370 Mission St., SF 94103.)

O'Leary, Jean and Bruce Voeller. "Gay Rights Law: Confusion En Route to Equality." [Overview of gay rights in non-legal language.] *Juris Doctor* 8 (June-July 1978): starts p. 36.

PENNSYLVANIA COUNCIL FOR SEXUAL MINORITIES, ANNUAL REPORTS. First Annual Report, March 1977; Second Annual Report, March 1978. (Available free from Penna. Council for Sexual Minorities, Rm. 238 Main Capitol Bldg., Harrisburg, PA 17120.)

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SEXUAL ORIENTATION REPORT. State of Michigan, Dept. of Civil Rights, 1977. (Available from Ruth Rasmussen, Director, Dept. of Civil Rights, Senate Office Building, 125 W. Allegan, Lansing, MI 48913; send 9 x 12 reply envelope with 53¢ postage.)

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See also: Mickley in "Religion" section; Humphreys and Williams-Weinberg (HOMOSEXUALS AND THE MILITARY) in "Human Sciences" section; Conrad in "Bibliographies and Directories" section; Berzon-Leighton, Brown, Fisher, Jay-Young (AFTER YOU'RE OUT), Martin-Lyon, Simpson and Vida in "General" section; IN THE BEST INTERESTS OF THE CHILDREN and SANDY AND MADELEINE'S FAMILY in "Films and Filmstrips" section.

LITERATURE AND THE ARTS

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- Beurdeley, Cecile. L'AMOUR BLEU. Translated by Michael Taylor. Rizzoli International Publishers Inc., 1978. [Male homosexuality in literature and art, with 290 illustrations.]
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- Cook, Blanche Wiesen. "'Women Alone Stir My Imagination': Lesbianism and the Cultural Tradition." *Signs: A Journal of Women in Culture and Society* 4 (Summer 1979): 718-739.
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- "Gay Men and Film." Special section in *Jump Cut* #16, Nov. 1977, 13-21.
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- "Lesbian Art and Artists." Issue of *Heresies: A Feminist Publication on Art and Politics* #3, Fall 1977. (Temporarily out of print; inquire: *Heresies*, Box 766 Canal St. Sta., NYC 10013.)
- LESBIAN WRITERS CONFERENCES—KEYNOTE SPEECHES. "For My Granddaughters. . ." by Valerie Taylor (1974); "The Possibilities Are Staggering" by Barbara Grier (1975); "Print Is Our Medium" by Beth Hodges (1976). Womanpress, 1977. (\$3 prepaid from Womanpress, Box 59330, Chicago, IL 60659.)
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- Martin, Robert K. THE HOMOSEXUAL TRADITION IN AMERICAN POETRY. University of Texas Press, 1979.

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- Olson, Ray. "Gay Film Work: Affecting But Too Evasive." *Jump Cut* #20, May 1979, 9-12.
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- Stambolian, George and Elaine Marks, editors. HOMOSEXUALITIES AND FRENCH LITERATURE: CULTURAL CONTEXTS/CRITICAL TEXTS. Cornell University Press, 1979.
- Tyler, Parker. SCREENING THE SEXES: HOMOSEXUALITY IN THE MOVIES. Holt, Rinehart & Winston, 1972; Anchor/Doubleday.
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See also: Becker, and the many biographies of artists, in "History and Biography" section; Klein in "Human Sciences" section; Crew, Grier-Reid, Jay-Young (LAVENDER CULTURE), Katz, Klaich and Vida in "General" section; Damon, Helbing, Kuda, St. John, and Young in "Bibliographies and Directories" section.

GAY/LESBIAN MOVEMENT

- Altman, Dennis. COMING OUT IN THE SEVENTIES. Wild and Woolley, 1980. (Wild and Woolley, Box 10711, Eugene, OR 97440.)
- Altman, Dennis. HOMOSEXUALITY: OPPRESSION AND LIBERATION. Outerbridge (Dutton), 1971; Avon.
- Birkby, Phyllis et al., editors. AMAZON EXPEDITION: A LESBIAN-FEMINIST ANTHOLOGY. Times Change Press, 1973.
- Brown, Rita Mae. A PLAIN BROWN RAPPER. Diana Press, 1976.
- Bunch, Charlotte and Nancy Myron, editors. LESBIANISM AND THE WOMEN'S MOVEMENT. Diana Press, 1975.
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- Hodges, Andrew and David Hutter. WITH DOWNCAST GAYS: ASPECTS OF HOMOSEXUAL SELF-OPPRESSION. Pink Triangle Press, 2nd ed., 1979. (\$2.50 prepaid from Pink Triangle Press, Box 639 Sta. A, Toronto, Ont., Canada M5W 1G2.)
- Johnston, Jill. LESBIAN NATION: THE FEMINIST SOLUTION. Simon & Schuster, 1973.

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McCubbin, Bob. *THE GAY QUESTION: A MARXIST APPRAISAL*. World View Publishers, 1976.

Murphy, John. *HOMOSEXUAL LIBERATION: A PERSONAL VIEW*. Praeger, 1971.

Raimondo, Justin. *IN PRAISE OF OUTLAWS: REBUILDING GAY LIBERATION*. Students for a Libertarian Society, 1979. (\$1.50 prepaid from Students for a Libertarian Society, 1620 Montgomery St., SF 94111.)

Teal, Donn. *THE GAY MILITANTS*. Stein & Day, 1971.

WORKING PAPERS ON GAY/LESBIAN LIBERATION AND SOCIALISM. New American Movement, 1979. (\$1.50 prepaid from New American Movement, 3244 N. Clark, Chicago, IL 60657.)

A great deal of material about the movement is in books listed in the "General" section, especially: Abbott-Love, Brown, Gay, Grier-Reid, Jay-Young (all 3 anthologies), Katz, Levine, Lewis, Martin-Lyon, Richmond-Noguera, and Vida.

PERIODICALS

Each entry is given in the following form: title; description; address; how often published; notes on microfilm, on outside indexing, on editions for the print-disabled; sample copy price . . . Remember to add "Canada" or "USA" on mail from outside the country . . . For national organizations with chapters or branches—e.g., Dignity, Integrity—only the national periodicals are listed . . . Most gay periodicals have lesbian material and lesbian readers . . . Abbreviations in this section: *API* = *Alternative Press Index* (Box 7229, Baltimore, MD 21218); *SSE* = stamped self-addressed envelope (use only #10 business-letter size—no little envelopes); city abbreviations as noted at head of bibliography.

Please remember that this bibliography, including this section, is copyrighted. Reproduction is restricted by law. Also, copying this will benefit only the copy-machine companies, which have not put out any of the expense and effort needed to collect and verify all this information. Bulk rates for this bibliography are on the back page.

ACLU Northern California Gay Rights Chapter Bulletin; news and comment for ACLU members on lesbian/gay rights; 814 Mission St., SF 94103; bimonthly; sample 25¢.

ASP Newsletter; Association of Suburban People, social & political rights group for Metro Detroit gays; Box 568, Plymouth, MI 48170; monthly; sample free.

The Advocate; international gay newsmagazine; 1730 S. Amphlett, Suite 225, San Mateo, CA 94402; biweekly; microfilm, Univ. of Southern Calif.; indexed in *API*; sample \$1.50.

Affirmation/Gay Mormons United Newsletter; news of LA chapter plus articles of interest to gay/lesbian Mormons; Box 46022, LA 90046; monthly; sample free.

Affirmation/United Methodists for Lesbian and Gay Concerns; national group's newsletter; c/o M. Collins, Box 775 Old Chelsea Sta., NYC 10011; 4 issues/yr.; sample 25¢.

After Stonewall; critical journal of lesbian & gay liberation in prairie Canada; Box 7763, Saskatoon, Sask. S7K 4R5; quarterly; sample \$1.25 Canadian, \$1 US.

Akron-Canton GOLD (Gay Ohio Living Data); northeast Ohio gay news; Box 9113, Akron, OH 44305; monthly; sample 50¢.

Alaska Gay Community Center Newsletter; calendar & news briefs; Box 4-2791, Anchorage, AK 99509; monthly; sample free.

Albatross; radical lesbian-feminist satire magazine; Box 2046 Central Sta., E. Orange, NJ 07019; issued irregularly; sample \$2.50.

Aloha Times; gay entertainment & news for Hawaii and West Coast; c/o MCC, 1111 Bishop St., Honolulu, HI 96813; monthly; sample \$1.

The Alternate; magazine of social commentary & the arts, chiefly gay male; 15 Harriet St., SF 94103; bimonthly; sample \$2.

Amazon Spirit; Montana-Idaho lesbian publication; Box 523, Helena, MT 59601; bimonthly; sample for donation.

Androgyny Newsletter/Androgyny Review; periodicals on androgyny for professionals & laypeople; Box 7429, San Diego, CA 92107; newsletter bimonthly, review 2 issues/yr.; samples (1 of each) \$2.

Apostolos; national eye on the anti-gay religious movement; Box 2140, Glen Ellyn, IL 60137; monthly; sample (2 issues) \$1.

Arizona Gay News; serving Southwestern gays; Box 5002, Tucson, AZ 85703; weekly; sample \$1.

Association of Gay Psychologists Newsletter; for all lesbian & gay male psychologists of North America; 8430 Santa Monica Blvd., Suite 200, LA 90069; quarterly; sample free.

Association of Gay Social Work Educators Concerned with Gay and Lesbian Issues Newsletter; national to members; c/o Berger, 142 Dunning St., Madison, WI 53704; quarterly; sample 50¢.

Atalanta; Atlanta Lesbian-Feminist Alliance newsletter; Box 5502, Atlanta, GA 30307; monthly; sample 50¢.

Atlanta Gay Central; Atlanta Gay Center newsletter; Box 13723, Atlanta, GA 30324; monthly; sample free.

Azalea; magazine by & for Third World lesbians; c/o Joan Gibbs, 306 Lafayette Ave., Brooklyn, NY 11238; quarterly; sample \$2.

BAPHRON (Bay Area Physicians for Human Rights Official Newsletter); journal of gay health issues; Box 14563, SF 94114; monthly; sample free.

B.A.R. (Bay Area Reporter); SF-Bay Area gay paper; 1528 15th St., SF 94103; biweekly; sample 75¢.

Because We Care; newsletter of Integrity/Houston (not affiliated with Episcopal organization Integrity); Houston area gay news; Box 16041, Houston, TX 77022; monthly; sample free.

LeBerdache; Québec French-language gay news, analysis & reviews; CP 36, Succursale C, Montreal, Qué. H2L 4J7; monthly; sample 60¢.

Big Mama Rag; national feminist newsjournal with substantial lesbian content; 1724 Gaylord, Denver, CO 80206; monthly; indexed in *API*; sample 50¢.

The Blade; metro Wash.-Baltimore lesbian/gay/bisexual paper; B.C.L., 2430 Penna. Ave. NW, #225, DC 20037; biweekly; sample free to area residents, 35¢ elsewhere.

Blazing Star; Chicago lesbian-feminist paper, published as section of *GayLife* [which see].

The Body Politic; Canadian gay men's and women's magazine, international circulation; Box 7289 Sta. A, Toronto, Ont. M5W 1X9; 10 issues/yr.; microfilm, MacLaren Micropublishing (Box 972 Sta. F, Toronto, Ont. M4Y 2N9); indexed in *API*; sample \$1.

Bondings; Catholic gay ministry newsletter; New Ways Ministry, 3312 Buchanan, #302, Mt. Rainier, MD 20822; 4-5 issues/yr.; sample 25¢.

Boonies; paper for rural gays of Atlantic Canada; R.R. #1, Paradise, Nova Scotia B0S 1R0; quarterly; sample free.

Boston Gay Review; reviews and criticism of gay culture & media, emphasis on small presses; Box 277 Astor Sta., Boston, MA 02123; quarterly; sample \$1.

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- Bulletin of the Philadelphia Lesbian and Gay Task Force*; newsletter for southeast Penna. & southern N.J.; 3601 Locust Walk, Philadelphia, PA 19104; monthly; sample \$1.
- Business and Professional Association Newsletter*; serves gay business & professional people in LA; c/o Melvin Crosby, CPA, 8732 Sunset Blvd., #280, LA 90069; monthly; sample free.
- COGS Newsletter*; Coalition of Gay Sisters calendar & news briefs for Wash.-Balto. area; Box 222, Columbia, MD 21045; monthly; sample free.
- Calendar*; magazine of gay mid-America; Box 1515, Kansas City, MO 64141; monthly; sample 75¢.
- Capitol Forum News*; serving Oregon-Idaho-Washington; Box 663, Salem, OR 97308; monthly; sample free.
- Capitol Hill*; Gay Rights National Lobby newsletter; GRNL, Suite 611, 930 F St. NW, DC 20004; bimonthly; sample free.
- Caucus Comments*; newsletter of National Caucus of Gay & Lesbian Counselors; Box 14662, SF 94114; 3 issues/yr.; sample \$1.
- Cellmate*; Metropolitan Community Churches-affiliated paper for prisoners & corrections workers; 5300 Santa Monica Blvd., LA 90029; monthly; audio tape free on request per issue; sample free.
- Challenge*; Gay Activist Alliance (northern N.J.) newsletter; Box 137, Convent Station, NJ 07961; monthly; sample free.
- Changes*; central Florida lesbian-feminist newsletter; Box 1441, Winter Park, FL 32789; monthly; sample 50¢.
- The Cheery Chalkboard*; Gay Teachers of Los Angeles newsletter; Box 10024, Glendale, CA 91209; monthly; sample free.
- Christopher Street*; gay literary and soft news magazine; 250 W. 57th, Suite 417, NYC 10019; monthly; sample \$2.50.
- The Community News*; sexual minority newspaper for western Penna.; 121 S. Highland Ave., Suite 817; Pittsburgh, PA 15206; monthly; sample free.
- The Community Voice*; south central Kansas gay/lesbian paper; Box 13013, Wichita, KS 67213; monthly; sample free.
- Conditions*; women's literary journal emphasizing writing by lesbians; Box 56 Van Brunt Sta., Brooklyn, NY 11215; 2 issues/yr.; indexed in *API*; sample \$3 individuals, \$5 institutions.
- Connections*; central Texas lesbian/gay paper; Gay Community Services, 2330 Guadalupe #7, Austin, TX 78705; quarterly; sample free.
- Data-Boy Magazine*; local news & directory of southern Calif. gay services & businesses; 7512 Santa Monica Blvd., W. Hollywood, CA 90046; biweekly; sample \$1.
- Dialog*; Dallas Gay Political Caucus newsletter; Box 5094, Richardson, TX 75080; monthly; sample free.
- Dignity*; gay Catholic newsletter, US & Canada; Suite 11, 1500 Mass. Ave. NW, DC 20005; monthly; sample free.
- Dinah*; Cincinnati lesbian-feminist journal; Box 1485, Cincinnati, OH 45201; bimonthly; sample 50¢.
- The Dorian Group Newsletter*; gay news & social events for Washington State; 526 Smith Tower, Seattle, WA 98104; monthly; sample free.
- The Empire Gazette*; Pacific Northwest gay/lesbian news & features; Box 1222, Spokane, WA 99210; monthly; sample 75¢.
- The Empty Closet*; upstate New York gay newspaper; 713 Monroe Ave., Rochester, NY 14607; 11 issues/yr.; sample free.
- Esplanade*; New England gay male-oriented paper; Box 93 Hanover Sta., Boston, MA 02113; biweekly; sample \$1.
- F.C.G.C. Newsletter*; for Quaker lesbians & gay men & their friends in North America; Box 222, Summertown, PA 18084; 5 issues/yr.; sample for donation.
- Fag Rag*; countercultural gay male journal; Box 331 Kenmore Sta., Boston, MA 02215; 8 issues/yr.; indexed in *API*; sample \$2.
- Fellowship Newsletter*; Kentucky & southern Indiana newsletter; Box 8415, Louisville, KY 40208; monthly; sample free.
- Feminary*; Southern feminist journal, emphasizing lesbian work; Box 954, Chapel Hill, NC 27514; 3 issues/yr.; audio tape from Feminist Taping for Handicapped Readers, Box 6516, DC 20009; sample \$2.75.
- Fifth Freedom*; Buffalo gay community paper; Box 155 Ellicott Sta., Buffalo, NY 14203; monthly; sample free.
- Focus*; New England lesbian journal; 1151 Mass. Ave., 3rd fl., Cambridge, MA 02138; bimonthly; sample \$1.55.
- Fox Tales*; Fox Valley Gay Association newsletter; Box 393, Elgin, IL 60120; monthly; sample free.
- Free Spirit*; Phoenix area newsletter for gays/bisexuals; Box 117, Tempe, AZ 85281; monthly; sample free.
- The Front Page*; news & entertainment for N. Carolina gay community; Box 25642, Raleigh, NC 27611; biweekly; sample free.
- Full Circle*; northern New England women's newsletter with some lesbian content; Box 295, Contoocook, NH 03229; monthly; sample \$1.
- GAE Newsletter*; Gulf Alliance for Equality paper serving Mississippi-Alabama-Florida coast; Box 414, Mobile, AL 36601; issued irregularly; sample for SSE.
- GALA Newsletter*; Wyoming lesbian/gay news & calendar; Box 1542, Cheyenne, WY 82001; monthly; sample free.
- GALA Review*; Gay Atheist League of America magazine concerned with organized religion's attitudes towards gays; Box 14142, SF 94114; monthly; sample free.
- G.L.A.D. Briefs*; non-technical news on gay/lesbian legal issues; 2 Park Sq., Rm. 400, Boston, MA 02116; quarterly; sample free.
- The GLC Voice*; serving Twin Cities & Midwest gay/lesbian community; 4 W. 26th, Minneapolis, MN 55408; monthly; sample 50¢.
- GO Info*; Ottawa gay political & social paper, partly French-language; Box 2919 Sta. D, Ottawa, Ont. K1P 5W9; monthly; sample free.
- GPU News*; national news-feature magazine for lesbians & gay men; Box 92203, Milwaukee, WI 53202; monthly; sample \$1.
- GRAND Newsletter*; gay news for Notre Dame alumni; Box 4735, Chicago, IL 60680; issued irregularly; sample free.
- G.U. Informer*; Gays United of the Quad Cities newsletter; Box 444, Rock Island, IL 61201; monthly; sample free.
- Gay Academic Union Newsletter*; news for gay academics, students & professionals; Box 927, LA 90028; quarterly; sample \$1.50.
- Gay Activist*; New York's militant gay voice; Box 2 Village Sta., NYC 10014; issued irregularly; sample 50¢.
- Gay Alaska*; Alaska & national coverage & circulation; Box 1581, Anchorage, AK 99510; monthly; sample free.
- Gay Archivist*; Canadian Gay Archives newsletter; Box 639 Sta. A, Toronto, Ont. M5W 1G2; annual; sample free.
- Gay Books Bulletin*; gay book reviews & scholarship; Gay Academic Union-NYC, Box 480 Lenox Hill Sta., NYC 10021; quarterly; sample \$3.
- The Gay Christian*; international journal of gay theological issues; 5300 Santa Monica Blvd., LA 90029; quarterly; audio tape free on request per issue; sample \$1.
- Gay Community News*; national gay/lesbian paper; 22 Bromfield St., Boston, MA 02108; weekly; microfilm, GCN/Microfilm, same address; indexed in *API*; sample 50¢.
- Gay Era*; eastern Penna. gay news & features; 32 S. Prince, #6, Lancaster, PA 17603; issued irregularly; sample \$1.
- Gay Hawaii*; lesbian/gay newsletter for Hawaii & South Pacific; Box 3151, Honolulu, HI 96802; monthly; sample 50¢.
- Gay Health Reports*; news for gay public health workers; 206 N. 35th, Philadelphia, PA 19104; 3 issues/yr.; sample \$1.
- Gay Horizons*; Alberta gay/lesbian paper; Box 2715 Sta. M, Calgary, Alta. T2P 3C1; bimonthly; sample \$5¢ in Canada, 60¢ in US (in coin or international postal money order only).
- Gay Insurgent*; journal of gay liberation research; Box 2337, Philadelphia, PA 19103; 3 issues/yr.; sample \$2, foreign \$3.
- Gay Legislation News*; Massachusetts Gay Political Caucus newsletter; 118 Mass. Ave.—Box 179, Boston, MA 02115; bimonthly; sample free.
- Gay Light*; central New York gay/lesbian paper; 305 W. Onondaga, Syracuse, NY 13202; 10 issues/yr.; sample free.

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(PERIODICALS continued)

The Gay Lutheran; Lutherans Concerned newsletter covering church-gay relations in all denominations; Box 19114-A, LA 90019; monthly; sample for SSE.

Gay Madison; lesbian/gay paper; 306 N. Brooks, Madison, WI 53715; issued irregularly; sample \$0¢.

Gay News (Cleveland); national news & features with Cleveland emphasis; Masco Communications, 233 S. 13th, Philadelphia, PA 19107; monthly; sample \$1.

Gay News (Philadelphia); national news & features with Philadelphia emphasis; Masco Communications, 233 S. 13th, Philadelphia, PA 19107; biweekly; sample \$1.

Gay Opinion; independent NYC newsletter; c/o Michael Ritzer, 216 7th Ave., NYC 10011; monthly; sample \$0¢.

The Gay Paper; Gay Community Center of Baltimore newspaper; Box 74; Baltimore, MD 21203; monthly; sample free.

Gay People in Medicine Newsletter; news for gay health professionals & students; 14650 Lee Rd., P.O. Box 131, Chantilly, VA 22021; quarterly; sample free.

Gay Political Caucus Newsletter; Texas gay paper from Houston GPC; Box 3887, Houston, TX 77001; bimonthly; sample free.

Gay Rights Guardian; publication of Gay Rights Chapter, ACLU of Southern Calif.; 633 S. Shatto Pl., Suite 207, LA 90005; monthly; sample free.

Gay Saskatchewan; newsletter for rural Canada, from Saskatchewan Gay Coalition; Box 7508, Saskatoon, Sask.; monthly; sample free.

Gay Scene; male-oriented paper; Regiment Publications, Box 274 Grand Central Sta., NYC 10017; monthly; sample \$1.

Gay Studies Newsletter; Gay Caucus for the Modern Languages publication; c/o Roger Masse, New Mexico State University, Dept. of English Box 3E, Las Cruces, NM 88003; 2 issues/yr.; sample \$1.

Gay Sunshine; gay male cultural/literary journal; Box 40397, SF 94140; quarterly; indexed in *API*; sample \$2.50.

Gay Synagogue News; newsletter of Congregation Beth Simchat Torah; Box 1270 GPO, NYC, 10001; monthly; sample free.

Gay Teachers Association Newsletter; lesbian/gay news in education, emphasizing NYC; Box 435 Van Brunt Sta., Brooklyn, NY 11215; 10 issues/yr.; sample for SSE.

Gay Teachers of Maryland Newsletter; news for/about gay teachers in Maryland; Box 5604, Baltimore, MD 21210; quarterly; sample free.

Gay Tide; British Columbia paper from Gay Alliance Toward Equality; Box 1463 Sta. A, Vancouver, B.C. V6C 2P7; bi-monthly; sample 25¢.

Gay Youth Community News; Bay Area & national newsletter for lesbian/gay youth; Box 14412, SF 94114; monthly; sample free.

Gaycon Press Newsletter; for & about gays in prison; 216 Eddy St., #203, SF 94102; monthly; sample free to prisoners.

GayLife; Midwest's leading gay paper, includes *Blazing Star* lesbian section; 409 N. Franklin, Chicago, IL 60610; weekly; sample 40¢.

Gaynin'; newsletter of Gay Community Center of Colorado; Box 2024, Denver, CO 80201; monthly; sample for SSE.

Gayzette; serving central Kentucky; Lexington Gay Services Organization, Box 11471, Lexington, KY 40511; monthly; sample 25¢.

Gaze; Memphis area lesbian/gay paper; Box 3038, Memphis, TN 38103; monthly; sample 25¢.

The Grapevine; newsletter of Lesbian Mothers' Defence Fund (Canada); Box 38 Sta. E, Toronto, Ont. M6H 4E1; 3 issues/yr.; sample \$1.

G'vanim; bulletin of Congregation Beth Chayim Chadashim; 6000 W. Pico Blvd., LA 90035; monthly; sample free.

Here's HOW; north central Penna. gay news from Homophiles of Williamsport; Box 1072, Williamsport, PA 17701; 10 issues/yr.; sample free.

High Gear; Ohio's gay journal; Box 6177, Cleveland, OH 44101; monthly; sample 50¢.

Human Rights Advocates Newsletter; from legislative/lobby project of Texas Gay Task Force; Box 39406, San Antonio, TX 78239; monthly during Texas legislature sessions, occasionally at other times; sample free.

Impact; gay/lesbian New Orleans paper; L & M Productions, Box 52079, New Orleans, LA 70152; monthly; sample \$1.

In Unity; Metropolitan Community Churches news magazine; 5300 Santa Monica Blvd., LA 90029; bimonthly; audio tape free on request per issue; sample \$1.

Insight; lesbian/gay Christian opinion, focused on making gayness understandable to the non-gay reader; Box 5110 Grand Central Sta., NYC 10017; quarterly; select articles on audio tape from Ray Evans (c/o Dignity-NY, Box 1554 Roosevelt Sta., NYC 10022); sample \$2.

Integrity Forum; newsletter of Integrity, national organization of gay Episcopalians; Box 891, Oak Park, IL 60303; bimonthly; sample free.

Into the Courts; national gay rights news; Gay Rights Advocates, 540 Castro, SF 94114; quarterly; sample, free.

It's Time; National Gay Task Force newsletter, includes *Action Report*, formerly a separate publication; NGTF, 80 5th Ave., NYC 10011; 10 issues/yr.; sample 25¢ plus SSE.

Journal of Homosexuality; for professionals and academics in behavioral and social sciences, health care, and law; c/o The Haworth Press, 149 5th Av., NYC 10010; quarterly; indexed selectively in over 20 indexes and abstracts; no single samples.

Kater Street; Gay Community Center of Philadelphia newsletter; Box 15748, Philadelphia, PA 19103; monthly; sample for SSE.

Klondyke Contact; Alaska lesbian news; Box 188, Anchorage, AK 99510; issued irregularly; sample for donation.

Lambda (NYC); newsletter of Lambda Legal Defense and Education Fund; 22 E. 40th, NYC 10016; 3 issues/yr.; sample free.

Lambda (N. Carolina); gay newsletter serving Triangle area; Carolina Gay Assoc., Box 39 Carolina Union, University of North Carolina, Chapel Hill, NC 27514; monthly; sample for SSE.

Lambda Letters; Iowa gay publication from Pride of Lambda; Box 265, Cedar Rapids, IA 52406; monthly; sample free.

Lambda News; northern Calif. lesbian/gay paper; Box 26044, San Jose, CA 95159; monthly; sample free.

Lambda Newsletter; Birmingham gay paper; Box 73062, Birmingham, AL 35223; monthly; sample free.

The Lavender Express; New Jersey lesbian journal; Box 218, Kearny, NJ 07032; monthly; sample \$0¢.

Lavender Prairie Newsletter; by & for central Illinois lesbians; Box 2096 Sta. A, Champaign, IL 61820; 10 issues/yr.; sample for donation.

The Leaping Lesbian; lesbian-feminist journal; Box 7715, Ann Arbor, MI 48107; bimonthly; sample \$1.

Les'beinformed; Lesbian Resource Center newsletter; 2104 Stevens Ave. S., Minneapolis, MN 55404; monthly; sample free.

Lesbian and Gay News; northern Calif. gay country newspaper; Box 4801, Santa Rosa, CA 95402; 11 issues/yr.; sample free.

Lesbian Connection; nationwide lesbian forum; c/o Ambitious Amazons, Box 811, East Lansing, MI 48823; issued every 6 weeks; sample for donation.

The Lesbian Feminist; newsletter mainly for New York metro area; 243 W. 20th, NYC 10011; quarterly; sample free.

Lesbian Feminist Flyer; Richmond gay newsletter; Box 7216, Richmond, VA 23221; monthly; sample free.

Lesbian Herstory Archives News; bibliographies & news about collecting lesbian materials; Box 1258 GPO, NYC 10001; 2 issues/yr.; sample free.

The Lesbian News; LA community publication; Box 2023, Culver City, CA 90230; monthly; sample 50¢.

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- The Lesbian Tide*; national lesbian-feminist newsmagazine; 1314 S. Tremaine, LA 90019; bimonthly; microfilm, Bell & Howell; indexed in *API*; sample 50¢.
- The Longest Revolution*; progressive feminist paper with some lesbian content; Box 350, San Diego, CA 92101; bimonthly; sample free.
- MCGLR Lesbian/Gay Newsbriefs*; political information service of Minnesota Committee for Gay & Lesbian Rights; Box 993, Main P.O., Minneapolis, MN 55401; monthly; sample free.
- MOHR Information*; Michigan Organization for Human Rights newsletter; 940 W. McNichols, Detroit, MI 48203; monthly; sample free.
- Maine Lesbian-Feminist Newsletter*; statewide bulletin; Box 125, Belfast, ME 04915; monthly; sample for SSE.
- Mainly Gay*; newsmagazine with political comment and humor; Box 4542, Portland, ME 04112; bimonthly; sample free.
- Making a Difference*; newsletter for gay/lesbian professionals in the field of aging; National Assoc. of Gay & Lesbian Gerontologists, 3312 Descanso Dr., LA 90026; quarterly; sample free.
- Matrices*; lesbian-feminist research newsletter; c/o Julia Penelope, Dept. of English, University of Nebraska, Lincoln, NB 68588; 3 issues/yr.; sample free.
- Metra Magazine*; gay/lesbian tabloid for Michigan; Box 108, Washington, MI 48094; biweekly; sample \$1.
- Metro Star*; Dallas/Ft. Worth gay paper; Star Ventures, 1343 S. Voss Rd., Houston, TX 77057; weekly; sample \$1.
- Mom. . . Guess What. . .!*; northern Calif. gay/lesbian newspaper; Box 8170, Sacramento, CA 95818; monthly; sample \$1.
- Mom's Apple Pie*; Lesbian Mothers National Defense Fund (US) Newsletter; Box 21567, Seattle, WA 98111; bimonthly; sample 25¢.
- Montrose Star*; Houston & east Texas gay paper; Star Ventures, 1343 S. Voss Rd., Houston, TX 77057; weekly; sample \$1.
- More Light*; news for Presbyterians concerned for lesbians & gay men; Box 46412, LA 90046; bimonthly; sample free.
- Mouth of the Dragon*; gay male poetry & criticism journal; c/o Bifrost, Box 957, NYC 10009; quarterly; indexed in *Index of American Periodical Verse*; sample \$3.50 (checks to Bifrost).
- NAGAP Newsletter*; National Assoc. of Gay Alcoholism Professionals publication featuring news, resources, Q & A; Box 376, Oakland, NJ 07436; quarterly; sample free.
- NW Fountain*; Pacific Northwest gay paper; Box 417, Portland, OR 97207; sample 25¢.
- A New Day*; covers gay & women's issues in Congress, also reports on Christian right wing; Washington Field Office, Metropolitan Community Churches, Suite 210, 110 Maryland Ave. NE, DC 20002; 8 issues/yr.; sample 30¢ postage.
- News of the Columbus Gay and Lesbian Community*; central Ohio gay bulletin; Gay Alliance, Box 8296, Columbus, OH 43201; monthly; sample for SSE.
- Newsletter of the Gay Caucus of Members of the American Psychiatric Association*; national publication for gay psychiatrists; c/o Lawrence Mass., #4A, 133 W. 17th, NYC 10011; bimonthly; sample free.
- Night Shift*; Connecticut gay paper; Box 157, Terryville, CT 06786; monthly; sample \$1.
- OGRC Newsletter*; Ohio Gay Rights Coalition paper; Box 347, Fostoria, OH 44830; monthly; audio tape or large print edition on request; sample 25¢.
- Off Our Backs*; radical feminist paper with substantial lesbian content; 1724 20th St. NW, DC 20009; monthly; indexed in *API* and *Women's Studies Abstracts*; microfilm, Bell & Howell; audio tape from Feminist Taping for Handicapped Readers (Box 6516, DC 20009); sample 75¢.
- The Open Door*; newspaper for Utah's gay community; Box 6175, Salt Lake City, UT 84106; monthly; sample free.
- Oregon Gay Rights Report*; Oregon lesbian/gay news; Portland Town Council, 320 SW Stark #506, Portland, OR 97204; monthly; sample 25¢.
- The Other Paper*; Rhode Island gay newsletter; Box 3862; N. Providence, RI 02911; issued every 5 weeks; sample free.
- Our Own Community Press*; Virginia-N. Carolina gay & lesbian paper; c/o Unitarian-Universalist Gay Community, 739 Yarmouth, Norfolk, VA 23510; monthly; sample free.
- Our Time*; area gay news from Oklahomans for Human Rights; Box 207, Oklahoma City, OK 73102; monthly; sample free.
- Out (DC)*; Wash.-Balto. gay entertainment & issues paper; 1522 14th St. NW, DC 20005; weekly; sample 50¢.
- Out (PA)*; gay magazine with western Penna. emphasis; 5907 Penn Mall, Rm. 210, Pittsburgh, PA 15206; monthly; sample free.
- Out and About (Manitoba)*; bulletin of Project Lambda; c/o Gays for Equality, Box 27 UMSU, University of Manitoba, Winnipeg, Man. R3T 2N2; monthly; sample free.
- Out and About (Seattle)*; lesbian-feminist newsletter; c/o Gay Community Center, 105 14th, Suite B, Seattle, WA 98122; monthly; sample free.
- Out Front Magazine*; Colorado's gay publication; Box 18597, Denver, CO 80218; biweekly; sample \$1.
- Out in Montana*; Northwest lesbian/gay paper; Box 8896, Missoula, MT 59807; bimonthly; sample free.
- PRO/Gram*; Toledo's Personal Rights Organization news; Box 4642 Old West End Sta., Toledo, OH 43620; monthly; sample free.
- Paragraph*; gay/lesbian fiction & criticism; The Antares Foundation, Box 14051; SF 94114; quarterly; sample \$3 individuals, \$4 foreign, \$5 institutions.
- Parents and Friends of Gays Newsletter*; LA area and national news; Box 24565, LA 90024; monthly; sample free.
- Part of the Process*; Rhode Island lesbian paper; c/o Sarah Doyle Women's Center, Box 1829 Brown Sta., Providence, RI 02912; issued irregularly; sample free.
- Pennsylvania Lesbian/Gay Support Network Newsletter*; special outreach to rural gays; Box 4031, Allentown, PA 18102; monthly; sample free.
- Plexus*; SF-Bay Area women's newspaper with substantial gay content; 545 Athol Ave., Oakland, CA 94606; monthly; sample free.
- The Pride of Arizona*; Southwest gay magazine; Box 9550, Phoenix, AZ 85068; monthly; sample 50¢.
- Proceedings of the Triangle Area Gay Scientists*; news & features for gays in the sciences; Box 1137, Chapel Hill, NC 27514; bimonthly; sample for SSE.
- Pursuit*; newsletter of National Gay Archives including book reviews and bibliographies; Box 38100, LA 90038; issued irregularly; sample \$2.
- RFD*; a country journal for gay men; Rt. 1, Box 92E, Efland, NC 27243; quarterly; sample \$2.
- Record/Review*; Evangelicals Concerned's newsletter & book/periodical review; c/o Ralph Blair, 30 E. 60th, NYC 10022; both quarterly; samples free.
- S.A.G.A.*; newsletter of Spartanburg-Anderson-Greenville Alliance and the Church of the Holy Apostles; Box 1273, Anderson, SC 29622; monthly; sample free.
- SAGE Newsletter*; by & for older lesbians & gay men; Senior Action in a Gay Environment, 487-A Hudson St., NYC 10014; quarterly; sample free.
- SDA Kinship*; national newsletter for gay Seventh-Day Adventists & friends; Box 1233, LA 90028; monthly; sample \$1.
- The Scene*; Colorado gay newspaper; Box 18449, Denver, CO 80218; issued every 3 weeks; sample free.
- Seattle Gay News*; Pacific Northwest gay newspaper; 107 Eastlake East, Seattle, WA 98109; biweekly; sample 50¢.
- The Sentinel*; SF-Bay Area gay newspaper; 1042 Howard St., SF 94103; biweekly; sample \$1.
- Sexual Law Reporter*; national review of legal matters at all levels in area of sexual civil liberties; 1800 N. Highland, Suite 106, LA 90028; quarterly; sample \$3.

(PERIODICALS continued)

- She*; S. Florida lesbian magazine; Box 2245, Opa Locka, FL 33055; monthly; sample free.
- Signal*; national newsletter of Gay Nurses Alliance for all gay health professionals; GNA, Box 1015, Brownsville, TX 78520; 3 issues/yr.; sample \$1.
- Sinister Wisdom*; journal of lesbian writing & art; Box 30541, Lincoln, NB 68503; quarterly; audio tape from Feminist Taping for Handicapped Readers (Box 6516, DC 20009); sample \$3.10.
- Sisters United*; lesbian-feminist magazine; 118 W. Sparks, Galena, KS 66739; bimonthly; sample \$1.
- Sociologists' Gay Caucus Newsletter*; political & scholarly news for sociologists; SGC, 2828 N. Cambridge, #509, Chicago, IL 60657; 5 issues/yr.; sample free.
- Sunday's Child*; Phoenix gay newspaper; Box 33233, Phoenix, AZ 85067; monthly; sample free.
- TenPercent*; UCLA gay magazine serving all LA area; 112 Kerckhoff Hall, 308 Westwood Plaza, LA 90024; quarterly; sample \$1.
- Thirteenth Moon*; women's literary journal with some lesbian work; Drawer F. Inwood Sta., NYC 10034; 2 issues/yr.; indexed in *Abstracts of Popular Culture and Index of American Periodical Verse*; sample \$2.85.
- Thursday's Child*; San Diego Lesbian Organization newsletter; Box 5093, San Diego, CA 92105; monthly; sample free.
- Together*; Sioux Empire Gay Coalition news; Box 220, Sioux Falls, SD 57101; monthly; sample free.
- UU Gay World*; Unitarian-Universalist Gay Caucus newsletter; 479 Duboce Ave., SF 94117; bimonthly; sample free.
- United Church Coalition for Gay Concerns Newsletter*; national publication for United Church of Christ gays & supporters; c/o D. Notter, 325 28th St., SF 94131; quarterly; audio tape on request at \$1.50 per tape; sample 75¢.
- Update*; southern Calif. lesbian/gay paper; 4835 Voltaire, Suite B, San Diego, CA 92107; biweekly; sample 75¢.
- Upfront America*; Texas gay paper; Box 66844, Houston, TX 77006; biweekly; sample \$1.
- Vegas Gay Times*; Nevada gay paper; Nevadans for Human Rights, 620 Minnesota St. N., Las Vegas, NV 89107; monthly; sample free.
- Voice of the Turtle*; American Baptists Concerned gay caucus news; 158 Santa Clara Ave., Oakland, CA 94610; quarterly; sample free.
- The Weekly News*; serving the Southern gay community; 901 NE 79th, Suite 20, Miami, FL 33138; weekly; sample free.
- The West Side*; newsletter of NYC's largest discussion/social gay group; Box 611 Old Chelsea Sta., NYC 10011; monthly; sample 25¢.
- The Wishing Well*; contact magazine for gay women; Box 664, Novato, CA 94947; quarterly; sample \$3 (US money).
- The Yellow Page*; Greater Cincinnati Gay Coalition newsletter; Box 19158, Cincinnati, OH 45219; monthly; sample free.
- Zap!*; central Penna. gay news/opinion; Box 805, State College, PA 16801; monthly; sample free.

BIBLIOGRAPHIES AND DIRECTORIES

- Bullough, Vern L. et al. AN ANNOTATED BIBLIOGRAPHY ON HOMOSEXUALITY. Garland, 1976. Two volumes, over 12,000 entries. [2nd edition in preparation.]
- Conrad, Roan. CHECKLIST OF GAY/LESBIAN POLITICAL CLUBS IN U.S. 1980. Over 35 entries. (\$1 prepaid from National Gay Task Force, 80 5th Ave., NYC 10011.)
- Damon, Gene et al. THE LESBIAN IN LITERATURE: A BIBLIOGRAPHY. 2nd ed., 1975. 2500 entries. (\$8 prepaid from Naiad Press, 7800 Westside Dr., Weatherby Lake, MO 64152.)

- DIRECTORY OF FACILITIES AND SERVICES FOR GAY/LESBIAN ALCOHOLICS AND CHEMICALLY DEPENDENT PERSONS. National Assoc. of Gay Alcoholism Professionals, 1980. Over 70 entries. (\$2.50 prepaid from NAGAP, Box 376, Oakland, NJ 07436.)
- GAY AIRWAVES. List of gay radio shows in U.S. & Canada. (75¢ prepaid from John Zeh, 131 Mason St., Cincinnati, OH 45219.)
- GAY BOOKSTORES AND MAIL-ORDER SERVICES IN U.S. AND CANADA (list). Gay Task Force, American Library Assoc., 1980 (July). (\$1 prepaid from Barbara Gittings—GTF, Box 2383, Philadelphia, PA 19103.)
- GAY BUSINESS COUNCILS IN U.S. (list). Over 20 entries. (\$1 prepaid from National Assoc. of Business Councils, Box 744 Chelsea Sta., NYC 10011.)
- GAY CAUCUSES AND SYNAGOGUES IN NORTH AMERICAN RELIGIOUS DENOMINATIONS (list). (Lutherans Concerned, Box 19114-A, LA 90019, free for stamped reply envelope, #10 size.)
- GAY SUBJECTS, SPECIAL FORMATS: BOOKS AND PERIODICALS FOR THE BLIND AND PHYSICALLY HANDICAPPED (list). Gay Task Force, American Library Assoc., 1980. Approx. 100 entries. (Three editions: regular print, 75¢ prepaid from Barbara Gittings—GTF, Box 2383, Philadelphia, PA 19103; two-track, 1-7/8 ips cassette tape, \$1.50 prepaid from Lambda Resource Center for the Blind, c/o Gay Horizons, Box 1319, Chicago, IL 60690; braille thermoform, grade 2, available on special order from Lambda Resource Center for the Blind.)
- GAY TEACHERS ORGANIZATIONS IN U.S. (list). (Gay Teachers Association, Box 435 Van Brunt Sta., Brooklyn, NY 11215, free for stamped reply envelope, #10 size.)
- GAYELLOW PAGES. Renaissance House, publisher. Classified directories of gay/lesbian organizations, businesses & services. National edition & five regional editions: Northeast (except New York & New Jersey); New York & New Jersey; West Coast; Southern; Central U.S. & Canada. (Renaissance House, Box 292 Village Sta., NYC 10014; national edition \$7 in U.S., \$8.50 in Canada; each regional edition \$3 in U.S., \$3.50 in Canada; all prepaid; add \$1 per book for first-class mailing.)
- Helbing, Terry, editor. GAY THEATRE ALLIANCE DIRECTORY OF GAY PLAYS. JH Press, 1980. Over 400 entries, annotated. (\$6.95 prepaid from JH Press, 90 Bank St., #5-D, NYC 10014.)
- Henderson, Gordon A. GAY LIVES LED: BIOGRAPHIES OF HOMOSEXUAL WOMEN AND MEN (list). Over 350 entries. (Available free from Gays for Equality, Box 27 UMSU, University of Manitoba, Winnipeg, Man., Canada R3T 2N2.)
- Kuda, Marie J. WOMEN LOVING WOMEN: AN ANNOTATED BIBLIOGRAPHY. Womanpress, 1975. Approx. 200 entries. (\$2.50 prepaid from Womanpress, Box 59330, Chicago, IL 60659.)
- N.A.G.A.P. BIBLIOGRAPHY: RESOURCES ON ALCOHOLISM AND LESBIANS/GAY MEN. National Assoc. of Gay Alcoholism Professionals, 1980. (\$2.50 prepaid from NAGAP, Box 376, Oakland, NJ 07436.)
- NATIONAL GAY HEALTH DIRECTORY. Health, counseling & referral services, U.S. & Canada. National Gay Health Coalition, 2nd ed., 1980 (June). Over 600 entries. (Contact: Jeanne Brosart, Project Director, 80 S. Elliott Place, Brooklyn, NY 11216.)
- PARENTS OF GAYS SPEAK OUT! Includes Hotline list of key Parents of Gays contacts in U.S. (Parents & Friends of Gays, Box 24565, LA 90024, free for stamped reply envelope, #10 size.)
- Parker, William. HOMOSEXUALITY: A SELECTIVE BIBLIOGRAPHY OF OVER 3,000 ITEMS. Scarecrow Press, 1971.
- Parker, William. HOMOSEXUALITY BIBLIOGRAPHY: SUPPLEMENT 1970-1975. Over 3,000 entries. Scarecrow Press, 1977.
- PLACES OF INTEREST. Ferrari Publications, 1980. Map guide to gay/lesbian bars, baths, & organization & social meetings. Over 3,000 entries; includes 186 maps to 169 cities in U.S. (\$10 prepaid from Ferrari Publications, Box 16054, Phoenix, AZ 85011.)

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(BIBLIOGRAPHIES AND DIRECTORIES continued)

- PROFESSIONAL GAY CAUCUSES LIST. Over 50 entries. (75¢ prepaid from National Gay Task Force, 80 5th Ave., NYC 10011.)
- Roberts, J.R. BLACK LESBIANS: AN ANNOTATED BIBLIOGRAPHY. In publication, 1980. 280 entries; photos; directory; index. (Contact author c/o Women's Center, 46 Pleasant St., Cambridge, MA 02139.)
- Spence, Alex. HOMOSEXUALITY IN CANADA: A BIBLIOGRAPHY. Canadian Gay Archives Publication No. 1. Pink Triangle Press, 1979. Over 850 entries. (\$6 prepaid from Pink Triangle Press, Box 639 Sta. A, Toronto, Ont., Canada M5W 1G2.)
- St. John, Stephanie and Nancy Walker. A LESBIAN LITERATURE LIST. Lavender Unicorn Press, 1980. Over 50 novels, some poetry; partly annotated. (\$1 prepaid from Stephanie St. John, c/o GCN, 22 Bromfield, Boston, MA 02108; list mailed in plain envelope.)
- Young, Ian. THE MALE HOMOSEXUAL IN LITERATURE: A BIBLIOGRAPHY. Scarecrow Press, 1975. Approx. 3,000 entries plus four essays.

FILMS AND FILMSTRIPS

Because of time limitations, only films, filmstrips, and slide-tape shows are listed here. The Gay Task Force of American Library Association does collect information on all kinds of audiovisuals. We welcome inquiries (preferably by phone) and will gladly make recommendations of a-v materials for particular needs.

A COMEDY IN SIX UNNATURAL ACTS. 16 mm film by Jan Oxenberg, 1975, b/w, 25 minutes. Iris Films, Box 5353, Berkeley, CA 94705; rental \$55, sale \$375.

Marvelous in-group satire—a delight for gay audiences. Spoofs stereotype images of lesbians: the wallflower, stompin' dyke, child molester, role player, seductress, and non-monogamous right-on sister. No dialogue: five episodes have music accompaniment, the sixth has a voice reading.

GAY OR STRAIGHT: IS THERE A CHOICE? 16mm film by Document Associates, 1976, color, 26 minutes. Document Associates, 211 E. 43rd, NYC 10017; rental \$45, sale \$400.

Commentary by a gay man and a lesbian couple, two psychologists of moderate views, and a psychiatrist of the sickness/cure school. Visually rather static. Especially useful for audiences that want a "balanced" and low-key film.

GAY PEOPLE/STRAIGHT HEALTH CARE. Slide-tape show by Jeri Dilno for Gay Nurses Alliance, 1974, color, 15 minutes. Gay Nurses Alliance/New York, 44 St. Marks Place, NYC 10003; rental \$35.

Dramatizations of actual gay patient and gay nurse experiences. A gay man tries to visit his lover who's in intensive care after a heart attack; a gay nurse is afraid to protest staff jokes about gays; a gay youngster with VD sees a doctor with anti-gay views; a lesbian faced with a serious diagnosis needs the open support of her lover to cope; a gay man's arm dressings are neglected by homophobic hospital staff after a visit from his lover. Pioneer use of a-v by a gay professional organization to illustrate gay issues.

GAY, PROUD AND SOBER. 16mm film by Jesus Trevino et al., 1977, color, 21 minutes. Image Associates, 352 Conejo Rd., Santa Barbara, CA 93103; rental \$35, sale \$310.

Alcoholism and alcoholism treatment in Los Angeles' gay community are explored through interviews with recovering alcoholics and comments by experts in the field. A bit talky but well done; handles a difficult subject with dignity and insight. Excellent educational film for gay audiences and helping professionals.

GAY USA. 16mm film by Arthur J. Bressan Jr. and David Pasko, 1977, color, 73 minutes. Kit Parker Films, Carmel Valley, CA 93924; classroom rental (up to 5 days) \$75; commercial rental \$100; 7-year lease \$900.

A celebration film for gay audiences. Scenes of Gay Pride parades in four big cities, intercut with interviews with participants and bystanders. Exuberant spirit, though stretched out too long. A kind of superior home-movies-of-our-costume-party for gay people: fun and fascinating and upbeat for those in the family, but you wouldn't expect outsiders to get as much out of it.

THE HIDDEN MINORITY: HOMOSEXUALITY IN OUR SOCIETY. Filmstrip by Barbara Weisberg, 1979, two color filmstrips with cassettes and phonodiscs, teacher's guide, total 46 minutes. Guidance Associates, Communications Park, Box 300, White Plains, NY 10602; sale \$69.50.

Good introductory material for high school use and for audiences not yet at ease with the subject of homosexuality. Part 1 has teenagers expressing myths and stereotypes about gay people which are answered by adult authority figures. Part 2 is more compelling and touching because of personal sharing by gay people and their relatives. Part 2 (22 minutes) can be shown alone to allow time for class discussion. The gay movement is mentioned but not played up. No comments by or about gay teenagers.

HOME MOVIE. 16mm film by Jan Oxenberg, 1973, color & b/w, 12 minutes. Iris Films, Box 5353, Berkeley, CA 94705; rental \$30, sale \$240.

Gently and with touches of humor, a young woman shows the unfolding of her lesbianism during a conventional childhood and school days. Includes bits from home movies her parents made of her. A fine autobiographical film.

HOMOSEXUALITY: WHAT ABOUT McBRIDE? 16mm film by CRM Productions, 1974, color, 14 minutes. CRM-McGraw-Hill Films, 110 15th St., Del Mar, CA 92014; rental \$25, sale \$225.

Good discussion-starter for high school audiences. Two teenage boys planning a rafting trip argue about a third boy suspected of being gay. The point of the film is not to present information about homosexuality but to get viewers to examine their own attitudes towards it.

IN THE BEST INTERESTS OF THE CHILDREN. 16mm film by Iris Films/Iris Feminist Collective, 1977, color, 53 minutes. Iris Films, Box 5353, Berkeley, CA 94705; rental \$70, sale \$660.

Eight lesbian mothers, their children, their custody cases. The women are of diverse races and backgrounds. Emphasis on home and daily life. The children speak for themselves. A warm and moving film that sensitively conveys the human elements of lesbian custody issues. [Note: A discussion guide for this film has been prepared especially for use by the American Friends Service Committee. Copies are available to anyone for \$1 prepaid from Community Relations Division, AFSC, 1501 Cherry St., Philadelphia, PA 19102.]

THE INVISIBLE MINORITY: THE HOMOSEXUALS IN OUR SOCIETY. Filmstrip by deryck calderwood and Wasyl Szkod-zinsky, 1972, three color filmstrips with phonodiscs, total 1 hour. Unitarian-Universalist Association, Dept. of Education, 25 Beacon St., Boston, MA 02108; sale \$18.

Recommend showing Part 2 only (about 21 minutes). Part 1, about changes in attitudes toward homosexuality, is noticeably dated. Part 3, a question-and-answer approach, is not well realized. Part 2 is still outstanding as a quick introduction to a variety of gay individuals, gay people's feelings, and gay issues. Excellent sequence of a college student's dialogue with her hostile father. Another scene touches on "the little oppressions," such as that non-gays fail to treat gay people's love relationships as significant.

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(FILMS AND FILMSTRIPS continued)

LAVENDER. 16mm film by Colleen Monahan and Elaine Jacobs, 1972, color, 13 minutes. Perennial Education, Box 855, Ravinia, Highland Park, IL 60035; rental \$25.40, sale \$254.

A glimpse at the life of a young lesbian couple, one a seminary student. Too short to examine their relationship in depth, but a positive and wholesome portrayal.

THE NURSE AND HOMOSEXUALITY. Filmstrip by Warren J. Deacon et al., 1975, color filmstrip with cassette, 21 minutes. Part 7 of "Human Sexuality and Nursing Practice" program. Concept Media, Box 19542, Irvine, CA 92714, sale \$82.

Effective consciousness-raising material, just as good for non-medical audiences—especially second episode. First episode shows reactions of hospital workers to a gay patient. The second deals sensitively with the social pressures gay people face on and off the job, and the distancing some closeted gays resort to.

A POSITION OF FAITH. 16mm film by Michael Rhodes, 1973, color, 18 minutes. United Church of Christ Audiovisuals: 600 Grand Ave., Ridgefield, NJ 07657, or 512 Burlington Ave., LaGrange, IL 60525; rental \$20, sale \$300.

Should an openly gay person be ordained to the ministry? A United Church of Christ Association debates and decides. An excellent "balanced" film, slightly weighted toward anti-ordination opinion. Does not attempt to deal with biblical questions. Includes comments by young people the ministry candidate worked with in the church. His ordination was approved.

ROLLIN' WITH LOVE. 16mm film by Chic Thompson et al., 1977, color, 5 minutes. Focus International, 1 E. 53rd, NYC 10022; rental (3 days) \$25, sale \$100.

Clever animation uses tennis balls to act out typical gay situations. Cute but not substantial; most effective as an ice-breaker for gay groups or audiences already aware of gay issues.

SANDY AND MADELEINE'S FAMILY. 16mm film by Sherrie Farrell et al., 1974, color, 30 minutes. Multi Media Resource Center, 1525 Franklin St., SF 94109; rental \$57, sale \$390.

A lesbian couple and their struggle to keep custody of their six children. The children's feelings are explored. The women are deeply religious and maintain close ties with the church. Includes interviews with the social worker and psychiatrist involved in their divorce and custody cases, and with a family court judge. Also, a segment with Margaret Mead commenting on the nuclear family.

SOME OF YOUR BEST FRIENDS. 16mm film by Kenneth Robinson et al., 1972, color, 40 minutes. University of Southern California Film Distribution Center, Div. of Cinema-Television, University Park, LA 90007; rental 1-3 days \$13.50, 4-6 days \$27, plus \$4 shipping/handling; sale \$375.

Interviews with a lesbian and a gay man anchor scenes of gay groups' meetings and marches, a recounting of an incident of police entrapment (still common in some places), and actual footage of an early confrontation between gays and psychiatrists. Sound in group scenes hard to follow.

A WOMAN'S PLACE IS IN THE HOUSE: A PORTRAIT OF ELAINE NOBLE. 16mm film by Nancy Porter and Mickey Lemle, 1975 (film released 1977), color, 29 minutes. Texture Films, 1600 Broadway, NYC 10019; rental \$48, sale \$395.

Excellent documentary about the first openly-gay legislator in Massachusetts and her daily trials and triumphs. Her lesbianism is neither the overriding concern in her life nor is it irrelevant or incidental. Human and humorous portrait. Winner of Blue Ribbon, American Film Festival.

WORD IS OUT. 16mm film by Mariposa Film Group, 1978, color, 130 minutes. Short version edited by Amanda Heming, 1979, 45 minutes. New Yorker Films, 16 W. 61st, NYC 10023; full version, classroom rental \$150, public showing rental \$300, 5-year lease \$1950; short version, sale only, \$595.

If you can have only one film on homosexuality, this is the one! Twenty-six gay women and men of diverse backgrounds speak with candor and humor about their lives. A rich tapestry of the gay experience, the hardships and the happiness. Lively, poignant, revealing, moving. Length of film (full version) does not diminish impact. [Note: Complete texts of interviews used in film, and more, are in the book WORD IS OUT, edited by Nancy Adair and Casey Adair: New Glide/Delta, 1978.]

YOU JUST LOVE YOUR CHILDREN. 16mm film by Richard James and Jeffrey Lunger, 1978, b/w, 12 minutes. Richard James, 1719 Wakeling St., Philadelphia, PA 19124; rental \$15, sale, inquire.

First film about gay fathers. Emphasis on personal feelings and family life. Shows a gay father with his son and one of his daughters, also a lesbian and gay man couple who came out after marriage and are still together with their children. Though brief, the film has warm feeling and some good insights on parenting. Transitions are confusing.

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ABOUT OUR GROUP

The Gay Task Force of the American Library Association (Social Responsibilities Round Table division) was launched in 1970 and was the first openly gay subgroup in a professional association. We work to get more and better gay materials into libraries and out to users, and to deal with discrimination against gay people as librarians and library users. For a lively account of our activities up to fall 1975, see "Combatting the Lies in the Libraries" in *THE GAY ACADEMIC* edited by Louie Crew (ETC Publications, 1978).

Among our accomplishments: Getting ALA to pass resolutions in 1971 and 1977 supporting the rights of gay people as librarians and library users . . . Breaking open the subject of gay reading for young people, starting with our program at the 1975 ALA conference called "The Children's Hour: Must Gay Be Grim for Jane and Jim?" and our subsequent publication of "Guidelines for Treatment of Gay Themes in Children's and Young Adult Literature" . . . Launching the Gay Book Award to recognize and honor books of exceptional merit on the gay experience. History of the Gay Book Award:

1971 - *PATIENCE AND SARAH* by Isabel Miller

1972 - *LESBIAN/WOMAN* by Del Martin and Phyllis Lyon (Joint award)
THE GAY MYSTIQUE by Peter Fisher

1973 - No award

1974 - *SEX VARIANT WOMEN IN LITERATURE* by Jeannette Foster

1975 - *HOMOSEXUALITY: LESBIANS AND GAY MEN IN SOCIETY, HISTORY AND LITERATURE*
edited by Jonathan Katz

1976 - No award

1977 - *FAMILIAR FACES, HIDDEN LIVES* by Howard Brown

1978 - *OUR RIGHT TO LOVE* edited by Ginny Vida

1979 - *NOW THAT YOU KNOW* by Betty Fairchild and Nancy Hayward

Our only money allocation is \$200 a year from the Social Responsibilities Round Table, our parent group within the American Library Association. We try to have our publications pay for themselves, but do not always succeed in this. To make up any deficit, and for all our other expenses, we depend on donations. So we welcome contributions for our work! Every bit helps and is appreciated! Please make donation checks payable to "Barbara Gittings—GTF" and send to address below.

ABOUT OUR BIBLIOGRAPHY

The first edition of *A GAY BIBLIOGRAPHY* was published in January 1971; it had 38 items and was distributed free. This 6th edition has 563 items! Prices are:

1 or 2 copies - \$1 each

3 to 9 copies - 85¢ each

10 or more copies - 70¢ each

Canada orders, pay in U.S. money or add 15% for currency exchange. Prices include mailing in U.S. and Canada. Outside U.S. and Canada, add 25% to total for surface mail, 75% for air mail. Orders under \$25 must be prepaid. Checks or money orders should be made payable to "Barbara Gittings—GTF" and sent to the address below.

**Gay Task Force, American Library Association (Social Responsibilities Round Table)
Box 2383, Philadelphia, PA 19103. Coordinator: Barbara Gittings (215) 471-3322.**

THIS LETTER IS A RESPONSE TO A PARENT WHO WROTE FOR INFORMATION FOLLOWING "CONSENTING ADULTS" ON ABC-TV, FEBRUARY 4, 1985. MUCH OF THE INFORMATION IS WHAT I HAVE LEARNED FROM SCIENTIFIC STUDIES OR RAP SESSIONS WITH FAMILIES THE PAST 13 YEARS.

Parents Of Gays

P.O. BOX 34479 • PENSACOLA, FL 32507 • (904) 492-0742

February 10, 1985

Dear Concerned Mother,

I received your letter expressing concern over your children. Neither I, nor anyone else, can determine if any of your loved ones are gay. That pertains to this or any other generation. Only the gay person knows for sure, unless they choose to reveal it to someone else. Sexual orientation is determined at a very young age - between the ages of 2 and 5. The gay child is usually attracted to the same sex from the age of 8 - that is, they are WATCHING the same sex and can relate to them better. They most likely are not aware of their feelings about this until puberty when they are sexually aroused by a person of the same sex. Then, like heterosexuals, they are emotionally, psychologically, physically, as well as sexually attracted to the same sex.

There is no way of knowing for sure since there are no "suspicious" actions. Some gay men are effeminate; some are husky football players; most are just ordinary looking individuals. The same is true of lesbian daughters - some have unusually husky builds for women; some are petite physically; most are ordinary looking. Since most gays are afraid to reveal their sexual orientation, due to the reaction of other people, there is no way of proving or disproving statistics. The known statistics, however, are that 10% of the population are homosexual. Researchers acknowledge that there are 22 million homosexuals in America. That involves 44 million parents. That's 66 million individuals, plus all the other relatives, and all of them react DIFFERENT to the gay person. One out of four families will have a gay son or lesbian daughter. I am beginning to believe, though, that there are gay people in every family tree. Individuals who express strong reactions and disapproval of homosexuality later admit to me that they DO have a gay relative in this or some previous generation. It is sad that we all have to struggle with this alone. It is even worse for the gay person. They spend all their lives hiding who they really are and feeling unacceptable by society even when their sexual orientation is known only to themselves.

Scientists don't know what causes some individuals to be gay nor do they know how to change them, nor how to prevent it. They are researching hormone imbalances and the genetic factors in the prenatal stages of pregnancy but nothing conclusive has been discovered. Parents or relatives are not the cause, however. I have participated in many rap sessions with hundreds of gay people searching for the one common denominator in all our families. The only one I found is that the family situations are all DIFFERENT. Most gay people are raised in heterosexual families. Some were raised by what society considers "a domineering mother"; some by fathers who traveled a lot; some by a divorced parent. Those are not influential factors since these families also have heterosexual children. Most are just ordinary families. Ironically, most natural born children raised by their gay parents turn out to be heterosexual!.



Homosexuality is a sexual orientation. It is not a choice, except for possibly a bisexual. Neither is it a sickness nor a sin. Like heterosexuality, it is the same love, the same hurt in a broken relationship, they just pair up different. Homosexual relationships are the same as heterosexual relationships. Both are concerned about their families, friends, and jobs. Both relationships have differences regarding religious affiliation, disciplining their children, finances, socializing, activism with gay rights and/or other social causes, etc.

No one is "taught" to be homosexual. Like heterosexuals, some were molested as children; most were not. 85% of child sexual abuse cases involve the father and/or a friend of the family WITH A DAUGHTER. It is a heterosexual rather than a homosexual crime. Most gay people state they had loving families and a happy childhood - they don't know why they are gay, they just grew up that way!

I have wondered about the double messages we give our children. We encourage them to play with the same sex as children - Boy Scouts, Girl Scouts, private and military schools. Then when they are sexually attracted to the same sex, we reject them. I wonder how many other subtle messages we convey without even realizing it.

Whether or not a family is religious has nothing to do with having a gay son or lesbian daughter. Gay people and their families come from all religions, nationalities, professions, and political affiliations. There have been homosexuals since the beginning of civilization so culture does not appear to influence the numbers of homosexuals.

As for AIDS. It means Acquired Immune Deficiency Syndrome. It is not something you "catch" but is a virus spread by dirty inoculation needles (used by drug addicts), blood transfusions containing the AIDS virus and/or the sexual exchange of body fluids. (In June of 1985 the U.S. will commence testing for AIDS antibodies so that we can all count on safe blood transfusions in routine or emergency situations.) The groups most susceptible appear to be Haitians, hemophiliacs, homosexuals and habitual drug users although it started in Africa about 10 years ago among heterosexuals, taking several thousand lives then. No one knows why it has flared up now predominantly among Haitians and homosexuals in our country.

I am enclosing articles about my family. These events took place 13 years ago. My husband and nongay son now speak out publicly in support of our gay son. I do not revise the material as other parents relate to our emotions and reactions, and gay people to our sons. Also enclosed are several excellent pamphlets from the Parent FLAG support groups in New York City, Los Angeles and Philadelphia. We are all struggling for the human dignity and civil rights of our gay children so that they, too, might reach their full potential ability.

This is a lot for you to absorb and be concerned about when there is no real indication that you will ever have to deal with homosexuality in your family. I admire you, however, for caring enough to learn more about it. If you do learn that you have a gay child in your family later on, feel free to contact our support group again. Unless you have other family members who will have a difficult time accepting homosexuality, it is not likely that it will cause a problem in your family since you are willing to learn more about it. Thanks for writing.

By: Jean Smith

Enclosures

THE KEY TO THE CLOSET

By Jean Smith

Dedicated To The Gay Community of Pensacola -
For Helping Me To Understand . . .

I heard children crying in the night
I found them locked in a closet
They were cold, hungry, frightened, and all alone.
My heart ached.
Then I heard my child's voice crying behind the closet door.
My anguish was unbearable.
The townspeople stood around jeering and laughing
"Why doesn't someone open the closet door? Who has the key?", I cried.
"No!", an angry Bible-toting mother shouted
"They will make our children sick and dirty, too!"
"My child?", I said, "You don't know him like I do!"
"He is militant and an abomination in God's eyes!", She said.
The townspeople drew back with fear and uncertainty.
God's golden Rod etched my name in sand
And I knew I was one to search for the key.
Like a busy little beaver, I copied every key I found
Searching for the right one, and I found it -
Several keys turned in the lock, but the children couldn't come out,
Not with the townspeople ridiculing them, shaking God's Word at them,
And threatening twenty years confinement to cleanse them.
How can they care so much about their own children
And be so insensitive to mine?
Surely God did not intend His love to be used this way.
The townspeople jeered at me and called me dirty, too,
Sweet little ole' me, of all people - how could they?
Then, I knew why the children were sad, when they were gay.
I found a back way into the closet to nurse my wounds and the ailing Lambdas.
I soon learned they weren't sick and dirty -
Only their love and goodness was contagious.
Together we changed their pink triangled diapers for fig leaves.
"Hidden, but still sinful", the townspeople grumbled.
The Lambda's gathered up red roses and a lily-white Bible
For the pretty, singing mother in her angel gown,
"That's not being militant", she shouted, "You can't fool Mother Nature!"
She shook the orange trees, and raised all sorts of Holocaust.
But the seekers of truth are searching to question the answer.
We will find another path to the Magic Kingdom.
But we've lost some of the little Lambda's to broken hearts,
There is an emptiness in our world where some of them once stood.
We've shared more grief in four years than in a lifetime.
But March 10th, we spoke out, and marched together with joy, love and pride.
Mine eyes have truly seen the glory.
April 13, 1978, an evening filled with lilacs and memories for Jean -
And renewed dedication.
Somewhere over the rainbow, I'll find someone bigger than me
Who's willing to turn the key.

Dedication - May 26-29, 1978
Third Annual Florida Gay Conference
Tallahassee, Florida

Jean Smith, Co-Coordinator
Parents of Gays
P. O. Box 4479
Pensacola, Florida 32507

P O Box 5110, Grand Central Station
New York, New York 10017

Homophobia

What Parents of gay Children Fear Most is Their Children

"A son's homosexuality threatens his father's masculinity; Homophobia at its' best!"

Jean Smith

Are you homophobic, too? Are you working in the gay movement using a pseudo name? (I am!) Were you afraid to use your library card or to phone or write for material on homosexuality for fear of getting on the FBI or CIA list? (I was!) Do you use a "safe" post office box for a mailing address? (I do!) Did you overreact to your first TV appearance? (I did. I sat behind a screen and even disguised my silhouette by wearing a wig and over-sized glasses!) We may share many homophobic emotions with gay people, but there is one big difference. I am not gay. I am a parent, active in PARENTS OF GAYS.

There are fewer of us—approximately twenty-five groups throughout the country, with more in the process of forming now. We are not in touch with one another as much as most gay groups are. Each POG group is not as large as most gay groups. We can expect two to four parents in the beginning and eight to fifteen after much community exposure and many years of dedication. Most of our contact with parents are at our community talks or in their homes, for they fear running into friends or neighbors at our meetings. Most of our active members are mothers. A son's homosexuality threatens his father's masculinity—HOMOPHOBIA at its' best! But we are just as active and dedicated as gay rights groups, and our goals are their goals—to eliminate prejudice and discrimination and to change attitudes and legislation to ensure gay people's individual freedom and civil rights.

We are also a helping group. We help parents through the difficult "coming-out" period we have already been through. We offer compassionate understanding and positive parental support to other gay sons and daughters, most of whom have not told their own parents, or worse, have been rejected by them. We are also a consciousness-raising group. Sharing emotions and reactions with other parents, helps us to understand ourselves better, and recognize the homophobia within us. Meeting and communicating regularly with other gay sons and daughters helps us better understand our own gay loved ones, and we in turn can help other gays to understand their own parents' emotions and reactions.

With this in mind, let's look at the interaction that will most likely take place in every family with a gay son or daughter. As a teenager, if you are gay, you have all the fears and insecurities that other teenagers have, plus the bewildering and frightening gayness within you. It has taken you five years or longer to understand and accept yourself (something you too often forget or don't fully realize yourself.) Give your parents much patience and time to understand too. Your gay friends and groups are stressing gay pride, "coming-out" and gay civil rights. You can't come out unless you tell your parents or leave home. You leave "trails" (pictures, books, news items on homosexuality, etc.) to test your parents' reactions. They either ignore them (once parents recognize the problem, they must deal with it and they don't know how), or they may forbid the literature and any discussion on the subject. You then vow never to tell them; you blurt it out in an argument (which usually leads to parent overreaction) you are discovered in a homosexual act or arrested (both are explosive situations); or you leave home. If you remain closeted, most of your emotional and productive energy will be used to hide your secret, and to avoid social pressures to date and marry the opposite sex.

Credit must be given here to those parents who openly love and support their gay son or daughter with out turmoil. They are truly confident, loving and understanding parents. Rigid, righteous (and usually religious) parents find homosexuality intolerable, and their attitudes make it difficult for the gay person to accept his/her own sexual orientation. (It took me five years of much-angushed reading and soul-searching. Hopefully, I can best help those parents most like myself; and give hope to other gay sons and daughters that some day their parents, too, might understand and accept them.)

Credit must also be given to most gays. Telling their parents is the hardest task in coming-out. I will never cease to be amazed that although they are the ones to live with prejudice and discrimination daily, it is their parents they are most concerned with they don't want to hurt them nor be rejected by them. Sadly enough, their parents know none of this.

So now your parents suspect or know your dreaded secret. What's the "normal" parent reaction? First of all, look at the typical family. Yours. Your parents are nearing middle-age. Your mother may be emotional and depressed during her menopause years. Although she is looking forward to her freedom from family responsibility, she is also frightened and insecure (unless she is a career woman or active in outside activities) Most mothers feel they have lost their purpose in life when their family leaves home. Your father is nearing the peak of his career, or past it, and possibly realizing that he didn't get as far as he intended; his business is in the economic slump; he is having to choose a second career to put some of you through college; or he is facing retirement and wondering if he has enough income, savings and insurance to live comfortably, meet emergencies, and provide for your mother should he die first. Meanwhile your brothers and sisters are teenagers having problems with their own self-identity and inadequacies; or there are younger children involved with their numerous frantic outside activities, studies, etc. Your grandparents are aging. Their health, and needs, concern your parents. Every member of the family has as much as he/she can emotionally handle right now. Toss homosexuality in the middle of this family, and out will fly—HOMOPHOBIA!

Instead of recognizing your years of secret fear, loneliness and suffering, each member of the family will be more concerned how your homosexuality will affect *them*. They won't believe you. They will assume it is a phase you are going through. If financially possible, they will rush you off to a psychiatrist; mutter between them that a good prostitute could fix you up; and never give up hoping that a member of the opposite sex will come along and sweep you off your feet. Some parents will ridicule you and try to manipulate you in various ways to change you. They don't realize that this will drive you away from home and into the gay scene, where you will be accepted.

Other selfish homophobic fears are: If you are a male, you won't carry on the family name or business, nor have a home and family of your own. If you are a female, your par-

ents won't ever share your motherhood experiences, etc. Most parents isolate their gay son or daughter by forbidding homosexual friends to come to their home. This is supposedly to protect younger members of the house—grandparents that can't stand the shock, but mostly because *they* don't want to be embarrassed and ashamed by having "stereotyped" homosexuals around. Parents, too fear rejection from family, neighbors and church members. Negative parents and isolated homosexuals—loneliness, depression, alcoholism and suicide are high among gay people. Parents have been conditioned to believe we should be able to handle any emotional situation and solve every problem confronting us. At the same time, we are led to believe only therapists and professionals know all the answers. Some parents have lost faith in the rightness of their own decisions. Children depend on their parents to solve all their problems. We fail miserably when it comes to handling homosexuality.

My statements about family concerns should not discourage gay children from telling their parents—most parents can always handle another problem. How their parents might handle homosexuality can only be decided by gay people themselves. The right time, place and circumstances are important. Only those personally involved can make that decision. If they cannot share this part of their life with their parents now, their energies should be directed toward their future, and they can be comforted in knowing there are parents who do understand and are working in their behalf throughout the country.

We each have limitations to overcome. Rise above yours. Contrary to stereotyped myths, gay people have cast-iron constitutions to endure a lifetime of constant hostility, threatened by job loss and arrest, labeled as criminals, rejected by family, friends and excluded from religion and society.

We, Parents of Gays, are trying to eliminate homophobia by personally involving our audiences, so that they can see what it might be like to be gay: Imagine that you are a heterosexual in a homosexual society. One out of ten are heterosexual but they are not clearly identified. Do not assume that all masculine males and feminine females will be heterosexual. All of you will be expected to date and marry the same sex. There will be jokes about you in most social circles. If your gestures or walk are similar to a heterosexual's (possibly due to inherited bone structure) you will be ridiculed unless you consciously con-

trol every movement. If your heterosexuality is discovered, you face possible job loss, rejection by family and friends, labeled a criminal, etc. . . . Frightening, isn't it?

Most homosexuals are raised by heterosexual parents, with heterosexual standards in a heterosexual religion and society. To quote Louie Crew, if you cannot completely love a gay child, serious consideration should be given to having children at all. There are twenty million families like ours in America. Your family may some day become one of our statistics. Our heterosexual society is producing significant numbers of homosexual children, and then rejecting the families. We believe this warrants compassionate understanding and a willingness to learn what we are experiencing. If society considers homosexuality a problem, then its concept of the problem must be re-evaluated by that society.

As parents, we are told to be consistent in raising our children, yet our society permits double standards and inconsistencies. Psychiatrists and sex therapists now advise consenting heterosexuals with sexual dysfunction to commit "sodomy," yet society condemns homosexuals for the same act. Although the difference between heterosexuality and homosexuality is not known, most books on homosexuality mention the domineering mother and absent ineffective father theory, thereby reinforcing the theory and creating guilt in the parents. More gays tell us they had loving parents and a happy, rather than an unhappy childhood.

Surely the American Psychiatric Association has heard this too! In December 1973, they declared that homosexuality was not a mental illness nor a deviation. Many people have not yet understood that declaration.

The activities in our society encourage little girls to play together. Little boys, too. As parents, we are more comfortable when our teenage sons or daughters are with the same sex. We don't fear unwanted pregnancies. When those same little girls and little boys become adults and are sexually oriented to the same sex, we condemn them. We find it acceptable for little girls and older women to walk hand in hand, arm in arm, but not little boys or men. Why? Will they be less manly?

The same for showing emotions and shedding tears. Could this built-up tension in men be contributing to their early deaths? Possibly to vio-

lent acts, too? We are now questioning stereotyped male and female images in elementary text books regarding sports and professions. We believe it is time to look at *all* our stereotyped sex-roles in society. Inconsistencies and double standards—how many more are there contributing to our homophobia?

Much homophobia exists in our community and churches. City and country agencies recognize the humanistic need to help our cause, but their own realistic needs (their budgets, and jobs) prevent their full involvement and support of Parents of Gays.

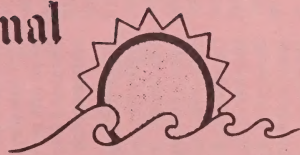
Ministers live with the threat of pastoral removal, or the withdrawal of financial support, if they openly minister to and support gay people. There appear to be various degrees of sinfulness. The first group will surely go to heaven. The second group will if they repent and accept Christ as their Saviour. The third group consists of homosexuals, with no hope of salvation. This has a devastating effect on gays and their families. Christ told His disciples to spread the word of God to all nations. He did not exclude homosexuals or anyone else.

INSIGHT:

* PARENTS OF GAYS "We will not contribute by bigotry or by silence to the ongoing persecution of our Gay daughters and sons. We have a commitment to 1) actively help ourselves through increasing our understanding, and 2) actively help our Gay daughters and sons by working for the same basic human rights, liberties and opportunities for them enjoyed by others. As proud parents of Gay persons, new windows of understanding have been opened to us which have enriched our lives.

"We recognize that this new-found pride did not come easily and some parents may still have doubts. We had to do a lot of thinking and talking together. That is why we founded Parents of Gays. If you are a parent of a Gay please join us."

* Parents of Gays groups meet in New York City; Passaic, N.J.; Washington, D.C.; Baltimore; Boston; Pittsburgh; Jacksonville, Clearwater, and Pensacola, Fla.; Louisville; Houston; Milwaukee; Minneapolis; Los Angeles, San Francisco. Any of these branches will be happy to furnish information on how to form a group in your community. Address your inquiries to: Parents of Gays, P.O. Box 34479, Pensacola, Fla. 32507-4479.



Sunday, February 29, 1976

Loose Murder 4D
 Springtime Sprouts 7D
 Columnists 12D

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Listen World! My Son Is Gay. Accept Him — Please.

By SANDRA RIVARD
 News Journal Living Section Editor

Jean Smith suffers for and with her child. He is a homosexual — a handicap as crippling as disease in a society that cannot accept his difference.

He admits it; he accepts it. And his mother has decided to come out of the closet along with him.

This is her story.

Opening that closet door, blocked by prejudice, guilt, rejection and fear has not been easy. Even now, five years after the discovery her then 17-year-old son was gay, she repeats the credo used by alcoholics before going to sleep at night. "God grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference."

Today she only needs to recite the whispered message once in order to get to sleep. She has made her decision. Her determined resolve is based on the goal, "If by speaking out I can help one child as my son wasn't helped or one mother, as I wasn't helped, it will be worth the

"What do you say to your runaway son on the way to the bus station, and you know there's no hope of turning back? He refused to answer any questions and we drove the rest of the way in miserable heart breaking

embarrassment and possible rejection I and my family go through."

But just as it must be a long tormented decision for an alcoholic to admit his problem and seek help by saying, "My name is John and I am an alcoholic," so has it been difficult for her to say, "My name is Jean and I am the parent of a homosexual son."

After years of struggling with the question "Why is my son a homosexual," and then, "but why did this happen to me?", she found a direction — "What can I do about it?"

At her own expense, she has written, printed and distributed 1500 copies of a response to the recent Vatican document which condemns

silence. I stayed in the car when he carried his bags into the bus station. On his last trip, he stuck his head through the window and gently and lovingly kissed me on the cheek."

homosexuality. "Let's get the church and the government out of the bedroom," the response reads. She has attended National Organization for Women meetings urging them to sponsor a gay caucus. She has visited gay bars in an effort to contact gays and their parents.

And in her efforts, she has experienced rejection, frustration and desperation. Even her son's grandmother responded negatively with, "Can't he have a sex change operation?"

Jean Smith's dilemma involved finding a method of reaching the people she intended to help. Homosexuals do not wear an identifying scarlet limp wrist tattooed on their foreheads

and most of their families hide what they consider their shame.

She has found a vehicle in Parents of Gays, formed by a group of like parents in Washington, D.C. in May, 1974.

For further information write:
 Jean Smith (or Parents of Gays)
 P. O. Box 34479
 Pensacola, FL 32507-4479

Her intent is to provide understanding and support for parents of gays from one who has been through the stunned disbelief of discovery — the guilt of a loving mother who was told it was her domineering that caused . . . what books told her was mental illness; what society told her was perversion.

Though she realizes all stories differ, she knows parents of gays share similar pain and strain. For that reason she tells her story here.

"I firmly believed that all teenagers at some time or another found both sexes attractive, but that it was more a feeling of admiration when one was attracted to the same sex.

"When our son's therapist convinced me it was for real and that he was not likely to change, then I convinced myself that it was merely a hormone or chemical imbalance, or an improperly functioning organ that could be corrected with medication. None of the many doctors and psychologists I talked to would agree, of course.

"They recommended that I read as much as possible on the subject. To my horror, the books, newspaper and magazine articles I read stated that it was a mental illness, rarely corrected, and thought to have been influenced by a domineering mother and/or absent or ineffective father.

The more I read, the worse it got. Society considered him a deviate; the government considered him a security risk; and the military considered him undesirable (when discovered; homosexuals are immediately discharged).

"Ironically we are a military family. Basically a shy, sensitive and insecure person, if I am now considered a domineering mother, it is because I was forced into the decision making role due to the many overseas tours my husband made. Now I learn the military rejects the very type of person they helped create. The resentment towards the military swelled up inside me but there was no way to lash out at them without hurting my husband's career. If this is indeed a factor, the military had best be made aware of it.

"Rejected by everyone, what future was in store for my son? Fear, guilt, grief and depression overcame me so that I could not function properly in my daily routine nor could I make the simplest decision."

It took years of agonizing introspection, but make a decision she did. When told she is brave to speak out, Jean Smith answers, "Not brave, desperate."

Her husband, a military officer approaching retirement, has made the decision to ignore the situation, refuses to discuss it and disapproves of her determined course. For this reason and to protect his career, she uses an assumed name.

"My husband still sits staring into space or the newspaper when I try to open the subject. He acts as though he is completely disinterested or bored and is patiently waiting for me to shut up. He never agrees, disagrees or utters one word during the discussion. When I drop the subject in complete frustration, he merely picks up his paper and goes on reading as if nothing had interrupted his train of thought. Now I know the complete rejection that most gay children feel and live with all their lives.

"And yet, I am still torn between my husband and my gay son."

But she now has found the solution both to her former self-pity and to her husband's unwillingness to discuss their son's sexual orientation.

"Having a gay child is comparable to the death of that child. I have loved my son and lived with him since he was a baby but he's not the person I knew. He doesn't have the same thoughts, feeling and emotions that I thought he had. He won't even love the way I expected him to nor be a husband to a wife, nor a father of his child.

"I love him just as much as I ever did or possibly more, because I know he needs my understanding and acceptance.

He's a different person that I'm trying very hard to get to know. Meanwhile, just as people respond differently to the death of a loved one, the same is true of parents that have just learned they have a gay child. Some hold their grief inside and never want to see nor mention their child's name again. Others talk incessantly about the loss of a loved one, and that's the way I am."

The concept is one that others can identify with. Her husband listened when she used that approach.

"I described my feelings to my husband and the set look on his face disappeared and he gave the appearance of paying more attention. Finally he said, 'I've read articles on the subject and I know my own feelings but I just don't see that there is so much to talk about on the subject. The day Waves are allowed on board ship, and it's coming eventually, then I will not object to homosexuals aboard ship and in barracks; but the disciplinary problems will be tremendous and I certainly pity the officer trying to maintain discipline under those circumstances. That's the day there will be no more Navy — it can't survive under those circumstances.' He is a manager of people and discipline and I have to respect his strong feelings and past experiences.

"My husband sounds like a cold, rigid, and unchangeable person but he isn't at all. He has become more serious in the past few years. But he has always been a warm, understanding and strong yet gentle man. We just had our 24th wedding anniversary but still when I meet him on the base unexpectedly, my old heart does that familiar little flutter. I know I have an uncontrollable smile of pleasure on my face and I feel the glow of love and warmth that passes between our eyes.

"And that same warmth flows between my husband and my gay son. To see them together, you would never know that my husband felt so strongly about the gay life. I am thankful that it has not destroyed their relationship. Destroyed, did I say? The bonds are stronger since we learned that he was gay and we realize the prejudices, rejections and ridicule he would have to overcome."

Jean Smith and her husband know their son needs their love and support now more than ever before. But it took them four years to develop that relationship. She talks of those years before they knew his "secret."

"The five years prior to that were so unbearable with our gay

son that it nearly split our family apart. He took to the long hair, faded torn jeans, gold rimmed glasses, sloppy personal habits, and he became rebellious, spitting out all the antiisms popular during those years.

"He seemed to hate and reject everything we stood for, and to a military family trying to live up to the clean cut, disciplined reputation, his actions became intolerable — comparable to a minister's son stealing from the collection plate.

"Like most parents, we overreacted out of fear. Fear that he would turn to the hippy life, turn to drugs, and just literally waste his life away. Our hostile home became a battleground — each one trying desperately to influence the other's thoughts."

The bitter quarrels went on for five or six hours at a time, she recalls, leaving them mentally, emotionally and physically exhausted.

Vietnam. Watergate. Pollution. Overpopulation. His establishment parents were responsible for the problems, thus responsible for solving them.

"But still my mind could not rest. I kept those arguments going over and over in my mind, trying to understand what my son was thinking, trying to figure out a way to change those misguided thoughts. Several years later, those repeated arguments seemed to be bouncing off the walls of our home and I couldn't shut them out. I reached the point where I could not think clearly, remember the smallest detail, nor function in my daily routine.

"My poor son was going through an even greater hell. For he knew by then that he was gay, and if he couldn't change one little bit of our line of thinking (which he could not) there then was no hope for him that we would ever accept him as being gay.

"I am still grieving now that in my desperate effort to help him, I only succeeded in creating an unrelenting and unapproachable mother. If there was any hope of him turning toward heterosexuality, I destroyed that by turning him away from all women.

"Of course, this went on over a period of seven years without the gay subject ever coming up. How could he possibly have mentioned it? Ironically, I sensed that there was something else bothering him. My husband discouraged the repeated arguments and left the room rather than take part in them which infuriated my son because he felt his Dad didn't care enough to discuss issues

with him — another perfect setting for creating a gay son — a guilt-ridden set of parents.

"I felt the arguments served a purpose because we at least knew what he was thinking, they might help him to reason out things within himself and that he might eventually blurt out what was really bothering him. But we had reached the point of no return — he never would have found that opportunity. And how I wish now that he would have told us under any circumstances, because our unrelenting, unapproachable attitudes eventually drove him away from home rather than tell us."

He told his mother he was leaving. She felt both relief and heartbreak. She knew she wouldn't try to stop him. But, where would he go?

"From earlier arguments, I thought he hated our house and his small room, but I saw him take one last long look and I knew how painful it was for him.

"What do you say to your runaway son on the way to the bus station, and you know there's no hope of turning back? He refused to answer any questions and we drove the rest of the way in miserable, heart-breaking silence. I stayed in the car when he carried his bags into the bus station. On his last trip, he stuck his head through the window and gently and lovingly kissed me on the cheek.

"I wanted desperately to jump out and hold him, but he was trying so hard to be a man — and maybe I didn't want to give him another chance to push me away.

"I sat there a few minutes, puzzled and mixed up. My son is running away from me. He never wants to see me again. He doesn't want me to know what's to become of him. He wants me to suffer. And he kisses me goodbye.

That was January 28, 1971.

Looking back she recognizes her son was trying in subtle ways to tell her he was different. She had found several books in his room dealing with homosexuality. The books contended that homosexuality was caused by a domineering mother and absent father.

"No wonder he never wanted to see us again. He felt we had caused him to be gay and we were so rigid and righteous that he couldn't even tell us he was. My heart aches for the way he had to suffer alone."

Almost a year later, their son asked a psychiatrist to deliver the message to his parents — your son is a homosexual. But they had failed to get that message.

Finally the word arrived in a letter to Jean Smith's other son, a 16-year-old "straight" who had been receiving disturbing letters from his brother.

"He received the most degrading and heartbreak letter from his brother, who doubt thought we knew he was gay by then and since he had heard from us, concluded he had been rejected. He wrote in the letter all the gay terms and descriptions. Our youngest son came to us with the letter like a whipped dog. I'm sure the hatred had flared up again and he was using that means to get back at us."

Later, in another city their gay son, alone and confused was in trouble. The trouble was alcohol. The family was notified to appear in court in that city on their son's behalf.

"The court wanted our permission to commit him to a mental institution. We refused. We saw our son after he was released, but he was hostile and would only say to me 'You made me what I am today now live with it.' He was lashing out the only way he knew how we drove home with the sinking feeling that we could never get together again.

But the younger brother convinced the prodigal son to come home for a visit shortly afterward. And the family learned the true meaning of prejudice.

"Our younger son drove up to get him. He mistakenly took a friend with him and that friend spread the gay news all around the high school and our straight son then came under fire. Strange kids singled him out and yelled all the gay slang terms at him. His girlfriend asked him directly if he was gay. He became so distraught that we had to take him out of school early that year."

Only nursery rhymes have a happy ending. Jean Smith's story can only conclude with "And they all coped happily ever after."

The younger son survived the problems vicariously forced on him. A college student, he is involved with a group of friends who respect him.

After her gay son's initial visit home, he returned the next weekend for his 18th birthday and, says his mother, "We began our slow recovery to sanity and understanding of this new son of ours."

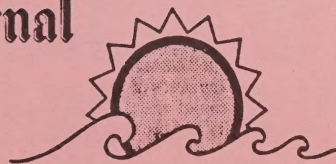
Alcoholics Anonymous hastened his personal recovery.

Her husband, says his wife "Is entitled to the respect and admiration he now enjoys and has earned," and looks forward to retirement.

And of her gay son, she says, "He has overcome alcoholism, has a good job, a nice apartment and ... With each new advance in the gay movement, he feels a little more like an acceptable human being."

As for Jean Smith, she's out of the closet determined to help other families who she says are "swept up in this frightening and mysterious dilemma."

Next: A gay son's story: "Look, I'm coping."



Monday, March 1, 1976

Mom, Dad. Look at me. Listen to me. I'm homosexual.

Last in a Series

By SANDRA RIVARD
Journal Living Section Editor

At age 11, bespectacled honor student John Smith was labeled "four eyes" by rowdy classmates. A year later the junior high rough-and-tumble boys were calling him "sissy." By age 13, John, otherwise naive in four-letter vernacular, knew when the adolescent jock-set sneered "fag" or "queer," they meant him.

John Smith lived through humiliating adolescence and anguished teen-age years to survive alcoholism, suicide attempts and a brief period in a mental institution. Now, 23 years old, he lives in a large Southern city, has a good job and he accepts his homosexuality.

But the years leading to that acceptance were miserable years for him and for his family. Today his parents are not only aware of his sexual orientation, but his mother is actively involved with a national group, Parents of Gays. Her aim is to help other parents of gays understand their children, and to help other young people either fight the tendency and win or accept and live in harmony with their difference.

Her son accepts.

I read as much as I could on homosexuality. My confusion, and depression increased. Nothing made sense. I was living in the most free country in the world. Yet, I knew if I were detected, I could face possible institutionalization and total rejection. The

thought of my ever becoming a supporting husband and father became less and less possible. I could not support my own emotions, let alone someone else's life.

This is his story:

Prior to adolescence, I was already having continual personality conflicts with almost all persons . . . often hated by my peers. For some reason, I envisioned my father as unemotional and do not recall open affection between my parents.

I decided to develop a computer personality — unemotional — the ultimate in human perfection.

At age 11, I was wearing glasses, being called "four eyes" and feeling very unattractive. At 12, I was forced to take physical education. Never athletic, I was conscious of every failure. I resented my instructor who ordered me to sweat. When my inability and unwillingness earned me the nickname sissy, I accepted it as fact.

Having few friends, I was very naive. Sex was something only "naughty boys" discussed. My parents forbade me to associate with "naughty kids," personal hygiene was emphasized and nudity was verbally scorned. I not only disapproved of four-letter words, I didn't even know their definitions.

I learned the facts of life at a Boy Scout campout. It was not presented as an act of love but as an animal instinct. I was shocked and revolted. Unprepared for the revelation, I felt deceived by my parents and angry at God for making people do this disgusting thing to make babies. I distinctly recall the nauseous revulsion I felt for two days.

It was at this point I entered puberty — not the best situation to foster frenzied heterosexual activity.

I don't know if this was a contributory factor in my later going gay. But I do know that I had an agonizing crush on my fifth-grade teacher, my first male teacher. I could feel so close to him, admire him and trust him. So, I feel the seeds for gay were there at least two years prior to any thought or mention of sex.

I remember being friendly with no girls during this period. My major peer contact was through Boy Scouts where physical prowess was not overemphasized. And though I felt accepted and equal with fire building and knot tying, I was conscious of not feeling quite as masculine as the others.

In the next two years, I became more aware of a mental need for masculine presence, primarily as a protection — but from what?

While other guys progressed into dating, I did not, which even further alienated me from the majority.

By age 15, I was not only feeling physically stimulated by stronger, taller males, but was painfully aware that I was "different."

While I still knew nothing of homosexuality, or even the definition of the word, my nickname progressed from "sissy" to "fag" and "queer," again undefined in my vocabulary.

Ironically, I turned to girls for companionship. Since that wasn't socially acceptable either, I found I had enormous amounts of free time. I became very socially aware — Vietnam, poverty, racial inequality and sexism.

And I became paranoid about being "discovered." I rejected peer offers at friendliness. I consciously alienated my parents, feeling the less they knew about me, the less chance of discovery.

I kept in my room alone, fearing I might be discovered by someone merely looking at me. No friends, fearing to make friends, family alienation — and yet no one even knew. And my need for understanding had never been greater and was increasing.

I read as much as I could on homosexuality although little was accessible. My confusion and depression increased. Nothing made sense. I was living in the most free country in the world. Yet, I knew if I were detected, I could face possible institutionalization and total rejection. The thought of my ever becoming a supporting husband and father became less and less possible — and downright unattractive. I could not support my own emotions, let alone someone else's life.

As family arguments increased, the more I held on to my secret. I was sent to psychiatrists — military officers — and felt my secret was being forced out. No way.

During a TV newscast on anti-war demonstrations, I heard my dad call "them" a bunch of "Commie fags." The peace movement was "infested" with "homosexuals, perverts and Communist degenerates."

I sat in frozen horror as these words pierced my whole body. I knew then what I could expect from life in America or anywhere else in the world. I knew the real horror felt by blacks and the same bitterness — the drive to destroy this cruel society.

To this day, I can understand the desperation felt by crazed snipers, frustrated social underdogs, radical revolutionaries and guerrillas, all reacting the only way they knew how — destroy the oppression in any way possible.

Ironically, I was nearing "sweet sixteen." I was told I was in my best time of life, only all I felt was fear, guilt and hatred.

I was seeing a Japanese girl I cared for tremendously, not wanting the family to find out for fear they might expect me to continue dating girls. Only she was different — warm, sensitive, and not demanding. I did not feel she "expected" me to make love.

The tense family situation continued. I found I couldn't even relate to my unsuspecting brother — only two years younger than I. He was enjoying the good life — money, cars, girls, all the freedom teenagers should enjoy. Yet, I was miserable. He couldn't understand my resentment. Who could expect him to?

I read massive amounts of psychiatric books hoping to find

a "cure" for my "condition." But I found none. I reacted much like a hypochondriac looking for a disease within me that was curable. But I found none. Billy Graham called it an abominable sin and there was no cure. I fantasized suicide — a long deep sleep, an escape from the pain.

Just let me sleep... I believe this was my first of several overdoses of tranquilizers, pain pills and sleeping pills, though not a serious one. I wallowed in self-pity.

But I stumbled on some encouraging news in a magazine. It was called "Gay Lib." What's that? You mean there are others like me? Who are not unhappy and afraid?

I read every magazine, paper and watched every TV newscast. I absorbed every detail on gays and the movement. They talked of a gay sub-culture and claimed there was one in every major city.

I decided to risk another psychiatrist — this one was not military. To my surprise and relief, he was not bent on curing me. I became more self-assured and hopeful that there was no alternative for me.

I decided to drop out of school, and leave home. My parents could not stop me legally and I would finally be free of what I felt was their deathly grip on me.

It was painful to leave, especially since my mother obviously cared and was trying desperately to understand me. My father and I were on terrible terms. He wanted a good relationship with me. His oldest son. But an invisible obstacle was separating us. I knew what made up the wall, but couldn't say it.

I was the opposite of what he dreamed of for his son. I stood for the destruction of the society he was raised to love and had spent more than 20 years defending. Yet, what was that country standing for? If the American family unit was the backbone of the society, why did it turn out homosexuals? And why then reject them? Why was everyone equal except gays, blacks, Chicanos, women and Indians?

And why did the military take fathers for nine months at a time, overseas, then court-martial the sons of those fathers if the sons turned to other men for affection? I could not accept or understand.

So I left.

And they didn't even know I was gay.

I soon learned, though, that I had other adjustments to make. A person doesn't just declare himself homosexual and immediately plunge into the gay scene. They experience "culture shock." Especially if, like me, the person has spent years hiding and fighting it.

Gays are raised with the same misconceptions and stereotypes as the rest of society. I didn't know what to expect. If they are lucky, gays quickly find a compatible gay friend. But there is the doubt, guilt and mutual mistrust to deal with.

There are widely varying types of gays too — rednecks, body builders, flaming queens, leather jacket cyclists and the coat and tietyes. Many of these groups despise the other as much as straights despise all gays. So the new gay must search for his special place within the gay scene.

Finding that place is often the hardest adjustment of all. Too many gays never get over their guilt and hatred. They become vicious and attack each other. They prey on each others bodies just as straight men prey on young ladies. There is drug addiction, jealousy, theft, just like in the rest of society.

Often they are under heavy pressure to conform to a femme or butch role.

The suicide rate among gays is high. Service centers for gays claim alcohol is a major contributing factor for 27 per cent of the gay population.

I have observed (and fell victim to) the trend of a new gay to become extremely effeminate thinking this is the way gays are supposed to act. In addition, society's other rejects often flock to the gay scene expecting acceptance. Their addition not only hurts the gay community's image but hampers the gay's adjustment to his new status.

And gays are still faced with the question: Should I tell Mom and Dad? How about Aunt Martha? My boss? Everyone? Or should I still hide it from everyone?

If the gay decides, as I did, to "come out" in a strange city, he has other decisions: Where do I meet other gays? In the parks? Risky. The bars? Depressing.

As for me, I had kept myself alienated from others so long, the adjustments seemed insurmountable. They eventually sent me running back home — to Mom and Dad — disillusioned, depressed, scared and very drunk.

My doctor had told them I was gay. They didn't understand. Did I? I couldn't expect them to, but desperately wanted them to.

They expressed concern for my possible influence on my brother. Did they think that I'm a degenerate pervert? That I molest little kids? That my life will be spent in a constant search for sex? Worst of all, even I did not know these answers.

Again I left home.

My brother and I had built a good relationship. He had visited gay bars with me. He was fascinated but felt watched, afraid that someone might grab him and somehow deprive him of his masculinity. Unfortunately I could not rid him of that fear, because I knew inside there are just enough aggressive gays that sooner or later he would be approached. He, like all men in a gay bar, is a sex object, just as every girl who walks down a street even at high noon, is subject to male harassment.

Yes, I still feel bitter. It seems every attempt our community makes to improve its image is met by twice as many opposition attempts. I view every gay scandal as a threat to my family's happiness. How many other parents are affected? I want their respect, too.

Even though monthly I hear of one more state or county or city that has changed its laws on

homosexuality, I see the same bigotry and hatred. It has taken blacks hundreds of years. They still are not equal. We are a minority and probably always will be — we don't multiply. That doesn't bother me as long as we are accepted as equals.

Even I find myself discriminating against certain types of gays. So who am I to talk? I have accepted myself and I'm trying to accept all other gays. Unfortunately you can't force

people's thoughts out of their heads. It will take time, effort, government assistance and organizations like Parents of Gays. I am confident it will happen and continue trying myself.

John Smith, like homosexuals throughout the nation, hopes the day will soon come when Americans will look upon gays as a socially acceptable fact of life. Not just as a four-letter word.

Parents and Friends of Gays work for reconciliation

By CAMMIE EAST
Living Today Writer

PENSACOLA, Fla., — "I spend all my time trying to keep families together," said Jean Smith. "This is the one issue where parents will consistently reject their children."

The issue is homosexuality; Jean Smith is the area contact person for a national group — it has some 50 chapters — called Parents and Friends of Gays.

Ms. Smith's own family has been anguished about homosexuality. Eight years ago she and her husband learned that one of their two sons, then 17, was gay. "I didn't know anything about homosexuals," she recalled.

What happened in her family was tragic. Although her son left clues for his parents, they had no idea he was gay and unwittingly made the situation more difficult for him by their attitudes. He felt isolated, believed that his parents had done things which made him gay and then rejected him for what he was. His sense of rejection turned to anger. The hostility in the home became intense, and eventually he left. He became an alcoholic. He tried suicide. He returned home and went to psychiatrists, trying desperately to be heterosexual. His mother said sadly, "We tried to change our son, but now he's not heterosexual — he's a maladjusted homosexual."

"This is the one issue where parents will consistently reject their children... This is the one issue where the family falls apart, but for every gay person, there's a family."

Her son is faring better, however. He gained control over his drinking through Alcoholics Anonymous. He has a job and an apartment, and he accepts himself as a homosexual. His mother added, "We have a closeness in our family we have never had before."

She has become an outspoken advocate of gay rights. She didn't know how to cope, but she did know that she loved her son. "I couldn't believe that he was a deviate, but I couldn't find anything to read on the subject. I didn't know what to ask for, and I was afraid even to mention it."

Ms. Smith found her first "ray of hope" when she attended our meetings of Parents and Friends of Gays in Washington, D.C., where they lived. "They gave me a bibliography, a list of books, so I could start reading." In 1974 she moved to Pensacola; that summer there were a series of police raids on gay bars in that city. Although she said "heterosexuals wouldn't stand for it one minute if (a bar) were the only place their children could meet their friends," she recognized the bars' role for the gay community. By contacting some of the bar managers, she met Pensacola gays and their parents. She began appearing at colleges and universities, giving interviews and writing on the subject. She also counsels other parents of gays.

Jean Smith is outspoken, but she is "still somewhat closeted." She does not use her married name in her work with the Parents and Friends of Gays. She does not want to jeopardize her husband's career as a military officer, and she respects his reluctance to talk about homosexuality or participate in the organization. "If it were up to him I don't think he'd ever mention it ... He embraces his gay son now without embarrassment, but he doesn't read anything on the subject."

"Parents prefer to meet with me privately. It's too much of a threat for them to be seen coming in and out."

The organization does not have meetings per se in Pensacola. "Parents prefer to meet with me privately," Ms. Smith explained. "It's too much of a threat for them to be seen coming in and out" of a meeting. If parents of gays identify themselves, she added, the result is frequently "discrimination against every member of our families."

Parents and Friends of Gays is a group of "non-gay people who are supportive of gay friends," Ms. Smith said. They have four major aims:

— "To reach out to other families, to help parents understand what we have already gone through;

— “To give support to other gay sons and daughters who either are afraid to tell their parents or have been rejected by them;

— “To try to get valid information to the general public;

— “To support HR2074, the National Gay Civil Rights Bill.”

“Surely you must have a child who is different in some way, and you know the pain of seeing that child ridiculed. You certainly must know how I feel...”

In her conversations with parents seeking help, Ms. Smith said, she tries to find out whether the parent knows the son or daughter is gay, or whether the parents merely have suspicions. Children often have subtle ways of suggesting their homosexuality to parents, testing to see what the reaction will be. But the son or daughter may believe himself or herself gay and in fact be heterosexual. Often homosexuality is first apparent during the teen years, when a child doesn't date, but “because of that, there are heterosexual children who suspect themselves of being gay because they are late in maturing.”

Ms. Smith mails information on homosexuality to parents who want it. She has a bibliography on the subject (prepared by a the Task Force on Gay Liberation of the American Library Association), newspaper and magazine articles and books. She tries to talk with the parent about what's happening in the family, and what the parent's feelings are. And she asks the parent to do three things:

— “Tell your child that your love has not changed.

— “Be willing to read something on the subject. Many parents want me to help them justify loving their child. I wanted someone to tell me my son was not a deviate, that he was still a good person.

— “Be willing to meet some of your gay son or daughter's friends. I could not relate what I was reading in a book to my son.”

Parents, society, the church — even the scientific community doesn't want to deal with it. They don't know how.”

— Quotes from Jean Smith

When she talks with gay people who want advice on telling their families, she stresses the importance of finding a time when serious communication is possible without interruption. She added, “It's most important for them to have something for a parent to read. Just to say, ‘I'm gay’ and leave is terrible. (The book she suggested is “Now That You Know: What Every Parent Should Know about Homosexuality,” by Betty Fairchild and Nancy Hayward, published by Harcourt Brace Jovanovich.)

She said about ten percent of the population is homosexual, and most gays come from families which are heterosexual. “I am not in any way attracted to women,” Ms. Smith said. “I've never had a homosexual experience and I never expect to have one.” Furthermore, she added, although “every parent that I've talked to thought — and I thought myself — that someone influenced our children to be gay,” scientific evidence suggests that “a child's sexual orientation is determined between the ages of two and five, before school — they're not converted by a teacher or other gay people.” The erroneous idea of the homosexual as child molester, or of homosexuality resulting from a seduction, is just that, she said: an erroneous idea. Surveys have indicated that some 40 to 50 percent of men who are heterosexual have had at least one homosexual experience, she added; these men do not become gay. Rather, scientists pose three likely origins for the homosexual preference: genetic inclination, personality traits and social stresses. She finds, however, that parents of gays frequently feel guilty about their children's sexual preference, wondering what their responsibility is in its creation, and want to know more — and for scientists to learn more — about the origins of homosexuality.

Jean Smith has invested “several thousand dollars” in her work with Parents and Friends of Gays. She sees attitudes changing, especially when she speaks to groups. But she said, “It's such an emotional issue, and yet the emotion of compassion is one that is not directed toward us.” That's one of the changes she's trying to make.

For further information on homosexuality check the Reader's Guide in your public library. Excellent articles have been written in many periodicals. For book titles or book store addresses, write:

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